

GODWIN

MOSES
AND AARON

LONDON,

1685





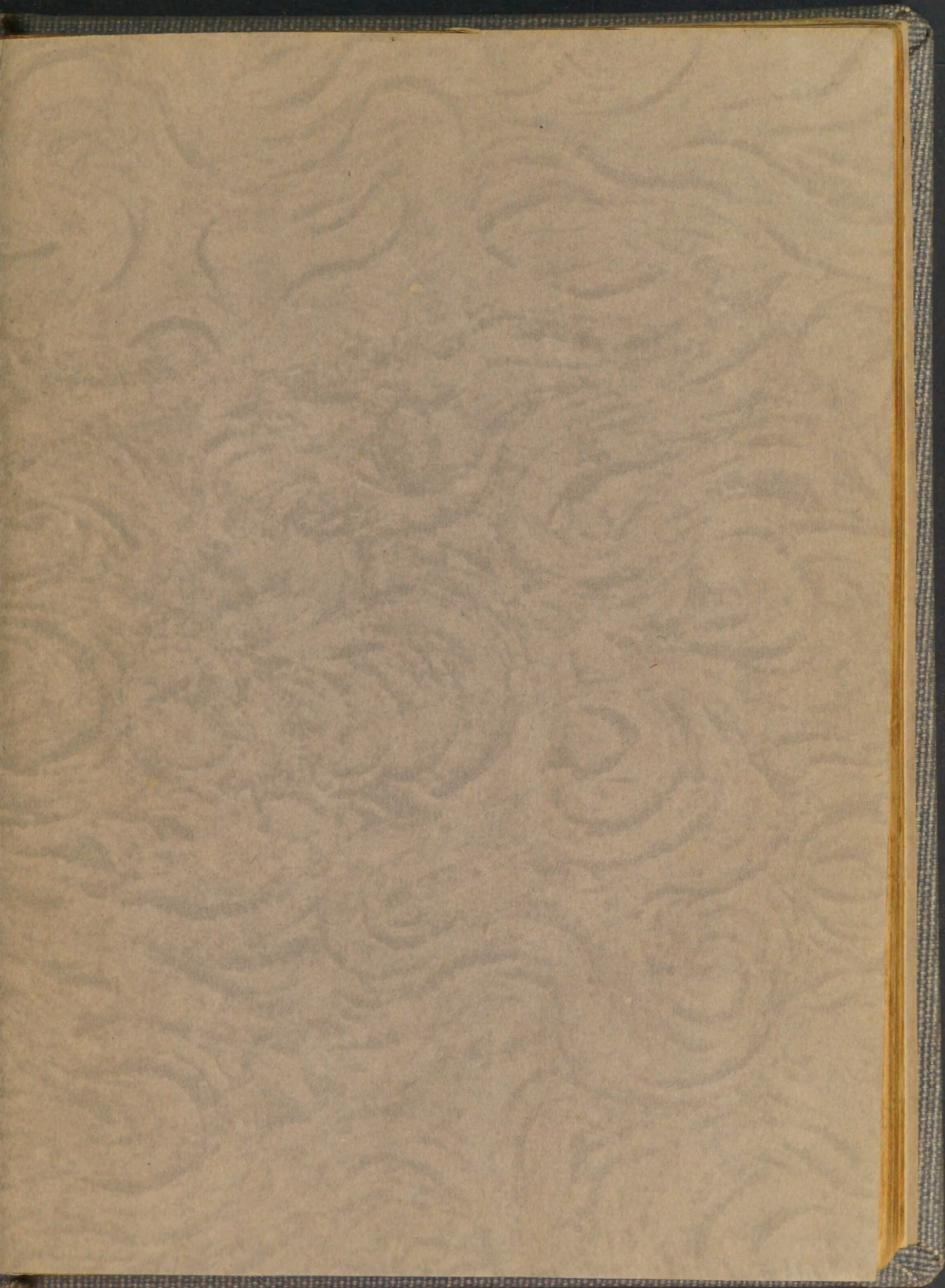


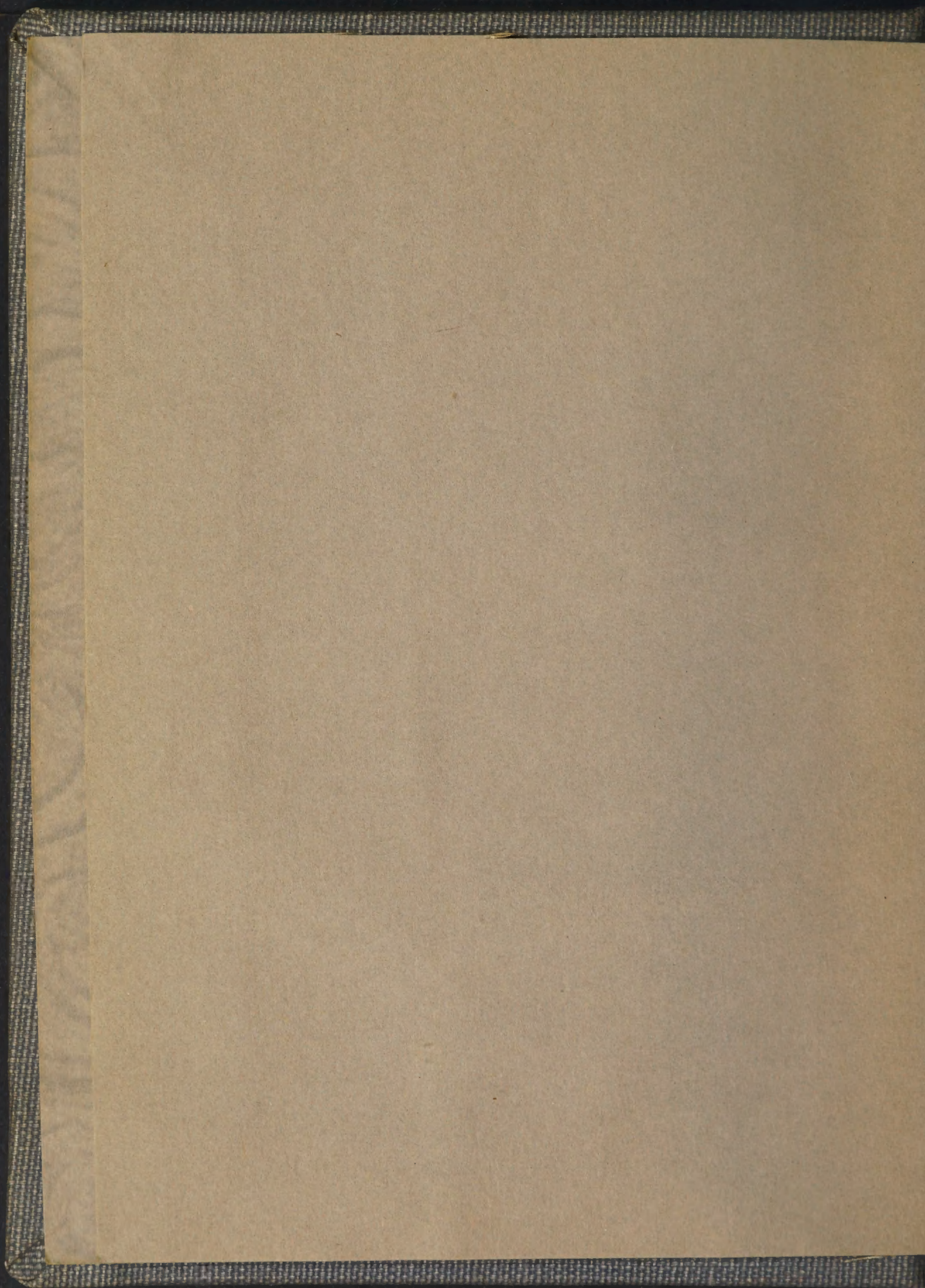
296

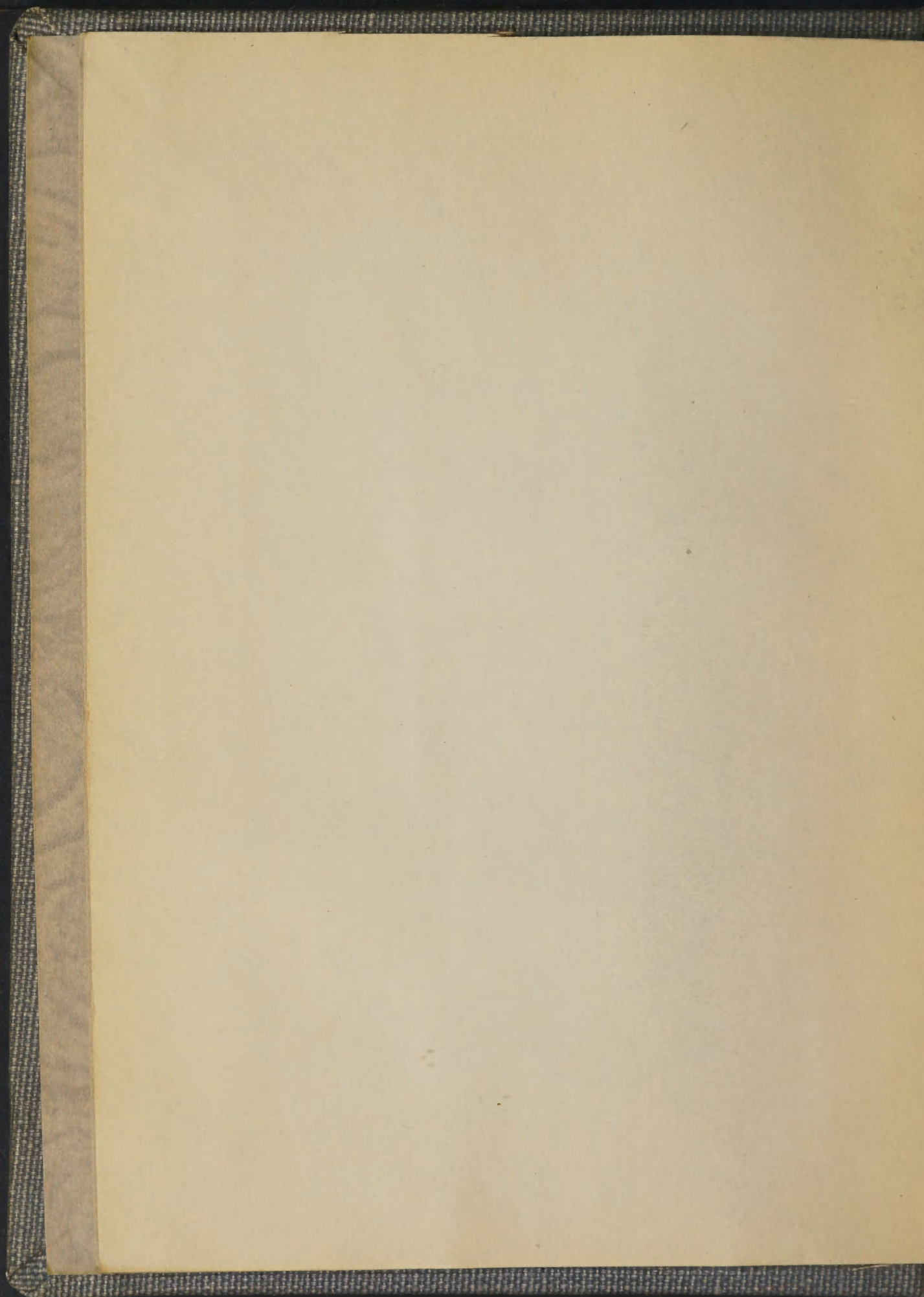
6592

1685

RB9-10







296
2542
1655
RB

Moses and Aaron:

CIVIL and ECCLESIASTICAL

R I T E S.

Used by the Ancient HEBREWS; observed,
and at large opened, for the clearing of many obscure
TEXTS throughout the whole SCRIPTURE.

Which Texts are now added at the end of the Book

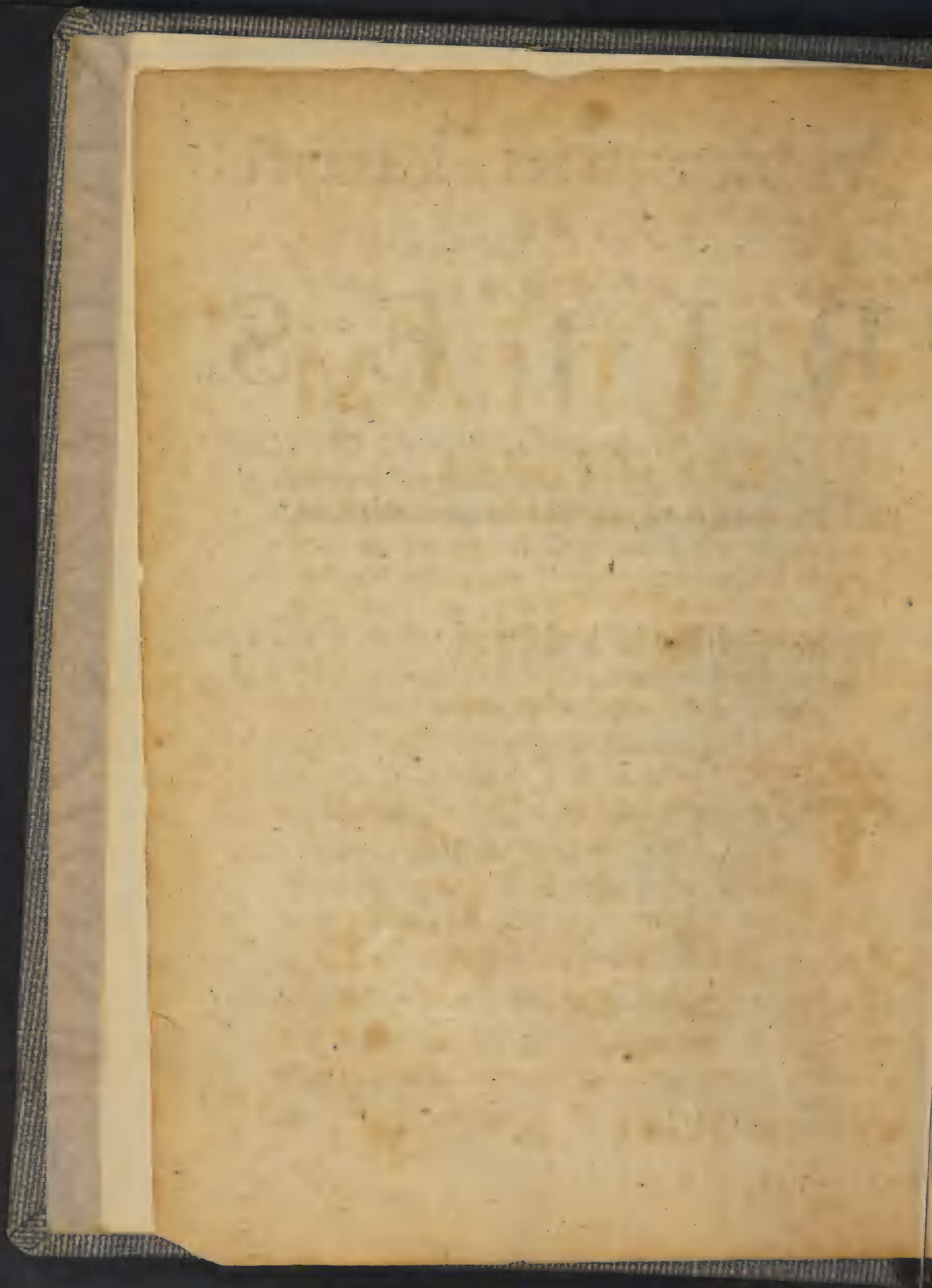
Wherein likewise is shewed what Customs
the HEBREWS borrowed from Heathen people; And
that many Heathenish Customs, originally, have
been unwarrantable imitation of the
H E B R E W S.

The Twelfth Edition.

By Thomas Godwyn, B. D.

L O N D O N

Printed for R. Scot, T. Basset, T. Dring, R. Chiswel,
B. Griffin, G. Connyers, and M. Wotton. 1685.



TO THE
RIGHT HONOURABLE
WILLIAM

Earle of Pembroke,

Lord Chamberlain of His Majesties Houshold, L.
Warden of the Stanneries, Knight of the most
Noble Order of the Garter, one of His Majesties
most Honourable Privy Council, and Chancellor
of the famous University of Oxford.

All Grace and Happiness.

Right Honourable,

That many have no better acquaintance
with Christ and his Apostles; is, be-
cause they are such strangers with
Moses and Aaron: Were Customes antiquated
thorowly known, many difficulties in Scrip-
ture would appear Elegancies; and the places
which now (through obscurity) dishearten the
Reader, would then become sweet invitements

The Epistle Dedicatory.

to an unwearied assiduity in perusing those sacred Oracles. If my present labour shall give such light to some obscure passages, that thereby Gods people shall be drawn on with the greater delight to the exercising themselves in reading of Holy Writ, it shall not repent me of my tedious travels in these Rites and Customs, of Generations long since past; which whosoever undertaketh, shall find the way long and thorny, the path over grownd and hardly discernable; the Guides few to direct, and those speaking in strange Languages; and many apt to discourage him, because themselves are either lazy, and will not, or lame and cannot walk the same way. But now (through Gods assistance) being come to the end of my Journey, the discoveries made on the way, such as they are (and such some are, as not observed before) humbly crave your Lordship's protection.

*From Densington,
Feb. 21. 1624.*

Your Honour's in all duty,
and service devoted,

THO. GODWYN.

THE
A R G U M E N T
O F E A C H
B O O K and C H A P T E R.

The first Book.

Of Persons.

| | | |
|----------|---|--------|
| Chap. 1. | T He form of their Common-wealth till Christ, and when the Scepter departed. | Fol. 1 |
| 2. | Publicans, their Office, who the chief. | 6 |
| 3. | Prosylites who, how made. | 8 |
| 4. | Kings, Why Pilate clad Christ in Purple; Herod in white. | 11 |
| 5. | High Priest, Priests, Levites, Nethinims. | 13 |
| 6. | Prophets who, the Wise man, Scribe, and Disputer, mentioned, 1 Cor. 1. 20. | 23 |
| 7. | Title of Rabbi, when, how, to whom given. | 29 |
| 8. | Nazarites and Rechabites. | 30 |
| 9. | Assideans, difference between the Righteous and Good man, mentioned, Rom. 5. 7. | 33 |
| 10. | Pharisees, whence their name, when they began, what their Dogmata. | 36 |
| 11. | Sadduces, whence their name, when they began, what their Dogmata. | 46 |
| 12. | Essenes, whence their name, when they began, what their Dogmata. | 50 |
| 13. | Gaulonites, and Herodians, what they were. | 59 |
| | | THE |

The Argument of each.

The second Book.

Of Places. -

| | | |
|----------|--|----|
| Chap. 1. | T Heir Temple, how forty six years a building. | 62 |
| | Why certain Psalms are entituled Graduales Songs of degrees. | 65 |
| 2. | Synagogues, Schools, Houses of Prayer; why their School preferred above their Temple. | 69 |
| 3. | Gates of Jerusalem. | 73 |
| 4. | Groves and High-places. | 75 |
| 5. | Cities of Refuge. | 77 |

The third Book.

Of Dayes, Times, and Feasts.

| | | |
|----------|---|-----|
| Chap. 1. | T Heir dayes, hours, weeks, years. | 80 |
| 2. | Their manner of feasting, salutations, blessing, cup of blessing. | 86 |
| 3. | Their Sabbath; a Sabbath-daies journey, how much, and whence. | 97 |
| 4. | Their Passeover; and feast of unleavened bread: How a soul cut off from Israel. | 103 |
| 5. | Their Pentecost, what the second-first Sabbath was, Luk. 6. 1. | 115 |
| 6. | Their feast of Tabernacles, Hosanna, and Hosanna-Rabba. | 117 |
| 7. | Their feast of Trumpets, their New-Moons, Translation of feasts. | 121 |
| 8. | Their feast of Expiation: what meant by the filth of the world, and the off scouring of all things, 1 Cor 4. 13. | 130 |
| 9. | Their Sabbatical year. | 134 |
| 10. | Their Jubilee, their use thereof. | 135 |
| 11. | Their feast of Purim, and feast of Dedication. | 138 |
| | | THE |

Book and Chapter.

The fourth Book.

Of their Idolatry.

| | | |
|----------|--|-----|
| Chap. 1. | T He beginnings of Idolatry. | 140 |
| 2. | Moloch, Adram-Melech, Anam-Melech, Baal, the Tabernacle of Moloch, &c. | 143 |
| 3. | Baal-Poor, Baal-Isophon, Baal-Zebub, Baal-Berith, Bel and the Dragon. | 153 |
| 4. | Dagon. | 156 |
| 5. | The molten Calf. | 157 |
| 6. | Astorath, Ammonia, Juno, the Queen of Heaven, Diana of the Ephesians. | 160 |
| 7. | Other Idol-gods mentioned in Scripture. | 163 |
| 8. | Sorts of divine Relation, Urim and Thummim. | 165 |
| 9. | Teraphim, what they were. | 170 |
| 10. | Sorts of Divination forbidden. | 171 |

The fifth Book.

Of their Consistories.

| | | |
|----------|--|-----|
| Chap. 1. | C ourts of Judgments, their Ecclesiastical Consistory. | 179 |
| 2. | Sorts of Excommunication. | 181 |
| 3. | Civil Consistories, what persons necessarily present, what meant by the Magistrate, Judge, and Officer, Luk. 12. 58. | 185 |
| 4. | The number of their civil Courts, what meant by a Council, Judgement, fire of Gehenna, Matth. 5. | 189 |
| 5. | Manner of electing Judges. | 193 |
| 6. | Ceremonies common in all capital Judgements : whence that phrase came, his blood be on us and our children. | 196 |
| 7. | Their capital punishments what they were. | 198 |
| 8. | Punishments not capital. | 202 |
| 9. | Punishments borrowed from other Nations : whether S. Paul fought with the beasts at Ephesus. | 208 |
| | THE | |

The Argument of each, &c.

The sixth Book.

Of Miscellaneous Rites.

| | | |
|----------|--|-----|
| Chap. 1. | C ircumcision, whence, the use of Godfathers in Baptism. | 213 |
| 2. | First-fruits, first-lings, first-born. | 18 |
| 3. | Sorts of Tithes, manner of paying them. | 224 |
| 4. | Marriage and divorces, copies of their dowry bill, and bill of divorce: what meant by power on the Womans head, 1 Cor. 11. 10. | 228 |
| 5. | Burials, manner of embalming, manner of their Sepulchres, what meant by baptismation of the dead, 1 Cor. 15. 9. | 223 |
| 6. | Of their Oaths. | 245 |
| 7. | Of their writing, their Masorites, and their work. | 248 |
| 8. | Israels pitching of their tents, or of their camps. | 253 |
| 9. | Their Measures. | 259 |
| 10. | Their Coyns, first of brazen Coyns, silver Coyns, and gold Coyns. | 264 |

Moses and Aron.

THE FIRST BOOK

Treateth of
PERSONS.

CHAP. I.

*Of the Form of the Hebrews Commonwealth until Christ
his coming, and when the Scepter departed from them.*

THE Form and State of Government hath been subject to change and variation amongst all Nations, but especially amongst the *Jews*, where these changes are observable.

At first, the *Fathers* of their several Families, and their *First-born* after them, exercised all kind of Government, both *Ecclesiastical* and *Civil*, being both *Kings* and *Priests*, in their own houses. They had power over their own Families, to bless, curse, cast out of doors, disinherit, and to punish with death, as is apparent by these examples: Of *Noah* towards *Cham*, Gen. 9. 25. of *Abraham* towards *Hagar* & *Ismael*, Gen. 21. 10. of *Jacob* towards *Simeon* and *Levi*,
B Gen.

Gen. 49. 3. and of Judah towards Thamar, Gen. 38. 24.

In Moses his days then did this prerogative of primogeniture cease; and as Aaron and his posterity was invested with the right, and title of *Priests*; so Moses, and after him Josua, ruled all the people with a kind of *Monarchical* authority. For Moses was among the righteous as *King*, Dent. 33. 5.

After Josua succeeded Judges; their Offices were of absolute and independent authority, like unto *Kings*, when once they were elected. But there were long vacancies, and chasms commonly between the cessation of the one, and the election of the other: yea for the most part, the people never chose a Judge, but in time of great troubles, and imminent dangers; which being over-past, he retired to a private life. After that Gideon had delivered the people out of the hand of the *Midianites*, he being offered the *Kingdom*, replied, I will not reign over you, neither shall my Child reign over you, Judg. 8. 23. That of Samuel, that he judged Israel all the days of his life, I Sam. 7. 15. was (a) extraordinary. In this respect their Judges symbolize with the *Roman Dictators*. This state of Regiment continued amongst them by the computation of S. (b) *Augustine*, three hundred twenty nine years. In these vacancies or distances of time, between Judge and Judge, the greater and weightier matters were determined by that great Court of the *Seventy*, called the *Sanedrim*; in which respect the form of Government may be thought *Aristocratical*. Kings succeeded the Judges, and they continued from Saul unto the Captivity of *Babylon*, that is, (c) about 520. years.

a Zepper. lib. 3.
leg. Mos. cap. 6.

b Aug. de Civ.
Dei. l. 18. c. 22.

c Zepper. leg.
Mosaic. l. 3. c. 6

d Vide Funicii
Chronol.

From the Captivity unto the coming of Christ, (which time is (d) thought to have been five hundred

dred thirty six years) the state of the Jews became very confused. Sometimes they were ruled by *Deputies* and *Vicegerents*, who had not supreme authority in themselves, but as it pleased the *Persian Monarchs* to assign them; (e) they were termed ראשי נליות, *Rasche galinith*, ἀρχαλωτδεχαι, *Heads of the Capitivity*. Of this sort was *Zerobabel* and his Successors, who are reckoned in the (f) *Hebrew Chronicles* to be these, *Messallam*, *Hananiah*, *Berechiah*, and *Hosadia*. All which are thought to have reigned under the *Persian Monarchy*, and to have been of the Posterity of *David*: as likewise the other succeeding ten chief Governours after *Alexander the Great*. In the last of these ten, the government departed from the House of *David*, and was translated to the *Macchabees*, who descended from the Tribe of *Levi*. They were called *Macchabæi*, from *Judas Macchabæus*, (g) and he had this name מנכאי *Macchabæus*, from the Capital Letters of this Motto, written in his Ensign or Banner, יהוה מי כמוך באלים, *Quis sicut tu inter Deos, O Domine?* Where the first letters are, *M, C, B, A, I*, Among the *Macchabees*, sovereign authority continued until *Herod the Askalonite* his reign, at what time our Saviour Christ was born, according to *Jacobs* prophecy: The Scepter shall not depart from *Judah*, nor a Law-giver from between his feet, until *Shiloh*, that is, the (h) *Messias* come, *Gen. 49. 10.*

e Maimon, in
Iad. l. vit. tract.
Sanedrim, cap. 4.
sect. 13.

f Seder Olam.
minut.

g Carion. Chron.
lib. 2. p. 144.

h Targum Uziel.
eadem pene
verba habet
Targum Jerosol.

For the right understanding of this Prophecy, We must note two things; 1. The time when the Scepter was given to *Judah*; 2. When taken from him. But first we must observe how these two words, *Judah*, and the *Scepter*, are distinguished.

i Origen. hom.
17. in Genes. E-
piphani. contra
Ebionæos, &
maxima Hebræ-
orum pars.

k Cuneus de
rep. Hebr.

cap. 9. p. 81. Some take
Judah.

l Euseb. demonst.
lib. 8. c. 1. Mon-
tacus. in Ana-
lect. p. 72. Ca-
saub. contra Ba-
ron. pag. 16.

1. For the (i) particular Tribe of Judah :
but this seemeth flat contrary to Scri-
pture ; for many of the Judges were of
other Tribes, and all the Macchabees
of the Tribe of Levi,
2. For the (k) Two Tribes which cleaved
to Rehoboam ; because in that division
of the People, these Two Tribes a-
lone were called Jews, and that from
Judah, and that never before this di-
vision.
3. For (l) all the whole body of Israel, con-
sisting of Twelve Tribes, all which (in
the judgment of these men) were af-
terward by the singular providence of
God, called Jews from Judah.

m Patres pleri-
que omnes.

n Casaubon. ad-
vers. Baron. p. Some take
19. lt. p. 23. Ju- Scepter,
stinus Mart. in
Dialog. cum
Tryphone. Cune-
us lib. 1. de rep.
Heb. c. 9. p. 82.

1. For (m) legal power, and Sovereign au-
thority, residing in one man princi-
pally.
2. For the (n) form of government, and face
of a Common-wealth, governed and
ruled by its own laws, customes, and
rites : signifying as well the rule and
authority of inferior Magistrates, yea
of Priests also, as of Kings and Princes.

From these different acceptions of these two
words, flow four different interpretations of Jacobs
Prophecy.

Some

Some are of (o) opinion that the Scepter taken in the second acception, began to be given to *Judah*, that is, to the *Two Tribes* cleaving to *Rehoboam*, at the time of that division of the People, and that this Scepter was not taken from them until the destruction of *Jerusalem*; because that after *Herods* time until then, their Laws remained in force; their Priesthood continued; and their Common-wealth though it were much defaced, yet not quite overthrown.

o *Cunaeus lib. 1 de rep. Heb. cap. 11. pag. 96.*

Some are of (p) opinion, that the Scepter taken in the second acception, began to be given to *Judah*, that is, to the *Twelve Tribes*, from the time of *Moses*; and that this Scepter was not taken from them until the Destruction of *Jerusalem*: Not in *Herod* because he was a Jew (in that he was a Profelyte) for a Jew is a name, say they, of Profession, not of Country or Nation.

p *Joseph. Scalig. ex quo Casuab. advers. f. Baron. p. 19. It. p. 39.*

Some are of (q) opinion, that the Scepter taken in the second acception, began to be given to *Judah*, that is to the *Twelve Tribes*, from the time of *Moses*, and that it was taken from them in *Herods* time: yet so, that in *Herods* time, this was but begun, and inchoate, and at the destruction of *Jerusalem* it was fulfilled and consummate.

q *Montacut. in Analect. p. 74.*

Some are of (r) opinion, that the Scepter taken in the first acception, began to be given to *Judah*, that is, to the *Twelve Tribes*, from the time of *Moses*, and that it was taken from them fully in *Herods* time. The former opinions makes the coming of the *Messias* to be a fore-runner of the departure of the Scepter: This makes the departure of the Scep-

r *Augustin. contra Manich. lib. 12. cap. 40. Euseb. demonstr. lib. 8. Cor. on Chron. pag. 143.*

[P. Galatin. lib.
4. cap. 6. p. 203.
viz. Talmud. Je-
rosol.

ter to be a fore-runner or token of the *Messiah* his coming, which I take to be the Principal thing aimed at in the Prophecy. This opinion, as it is more generally received than the others, so upon juster grounds. Now the *Scepter* was departed and given to a *Profelyte*, never so before: (s) yea now also, the *Law-giver* was departed from between *Judahs* feet, now the *Messiah* born.

C H A P. II.

Of the Publicans.

a Jofep. Locutus
de Pompeio l. 1.
de bello. Jud. c.
5. pag. 720.

b Harum socie-
tatum frequens
mentio facta est
apud Ciceron. in
orat. pro Sex.
Ros. Murana,
Cn. Plancio.

WE having seen the most remarkable changes in the Common-wealth of the *Hebrews*; we will note the chief Observation concerning the persons there inhabiting: and first concerning the *Publicans*, who were, in the latter times, an heterogeneous Member of that Common-Wealth. After that the *Jews* became Tributary to *Rome*, (which (a) was effected by *Pompey* threescore years before the Birth of our Saviour) certain Officers were appointed by the Senate of *Rome*, unto whom it belonged, as well among the *Jews* as in other Provinces, to collect, and gather up such custome-money, or tribute, as was exacted by the Senate: Those that gathered up these publique payments, were termed *Publicani*, *Publicans*; and by reason of their covetous exactions, they commonly were hated by the People of the Provinces: (b) Every Province had his several *Society*, or company of *Publicans*; Every *Society* his distinct *Governour*: In which respect it is, that *Zachæus* is called by the *E. vangelist*,

vangelist, ἀρχιτελώνης, *Princeps Publicanorum*, the chief receiver of the tribute, or chief Publican, Luke 19. 2. And all the Provincial Governours in these several Societies, had one chief (c) Master residing at Rome, unto whom the other subordinate Governours gave up their accounts. These Publicans were hated in all Provinces, because of their exactions; but chiefly in the Commonwealth of the Jews, because though it were chiefly maintained by the Galileans, yet it was generally inclined unto by the Jews, That tribute ought not to be payed by them: This hatred is confirmed by that Rabbinical proverb, (d) Take not a Wife out of that family wherein there is a Publican, for such are all Publicans. Yea a faithful Publican was so rare at Rome it self, that one Sabinus for his honest managing of that Office, in an honourable remembrance thereof, had certain images erected with this * superscription; Καλῶς τελωνήσαντι, For the Faithful Publtcan. And therefore no marvel, if in the Gospel, Publicans and sinners go hand in hand.

It is now generally received as a truth undoubted, that not onely Heathen people, but sometimes Jews themselves became Publicans. Tertullian was of another opinion, (e) and thought that all the Publicans were Heathens; but he hath been in that long since confuted by (f) Jerome, and reason it self persuadeth the contrary. First, Matthew who was a Publican, was afterwards an Apostle, and therefore unlikely to have been an Heathen. Secondly, Zachæus his name was a pure Hebrew name having no affinity with Roman names. Thirdly, the ground or principal argument on which Tertullian built, was meerly (g) erroneous.

c Sigon. de Antiq. jure civium. Rom. lib. 2. c. 4.

d Is. Casaubon. exercit. 13. 37.

* Suet. in Flav. Vesp. cap. 1.

e Tertull de pudic. cap. 9.

f Jeronym. epist. ad Damasum.

g Fraud: fuit acutissimo Pœno-Hebraica lingua ignoratio,

nusquam enim occurrit in fonte, spurius ille

textus, quo Tertullianus potissimum nititur, non

erit vectigal, pendens ex filiis Israel. Deut. 23.

C H A P. I I I.

Israelites, Profelytes.

THe whole Commonwealth of *Israel* consisted of two sorts of men, *Hebrews*, and *Profelytes*; he that was born an *Hebrew*, either by *Father*, or *Mothers* side, was an *Hebrew*; but he that was born so of both, was an *Hebrew of the Hebrews*; such a one was Saint *Paul*, *Phil.* 2.5. He that was born a *Profelyte* either by *Fathers* or *Mothers* side was termed *Ben-ger*, the son of an *he-profelyte*; or *Bengera*, the son of a *she-profelyte*; but he that was by *Father* and *Mothers* side a *Profelyte*, was termed (*a*) *Bagbag*, that is, the son of he and she *Profelytes*.

a Magni quidam
nominis Rabbi a-
pud Judæos fu-
it, quem ex Pa-
ganismo ad Ju-
dæismum רב
per sigla appel-
larunt, i. filius
profelytæ. Pirk.
Aboth. cap. 5.
b. De Judæis
Græciensib. vide
Scal. animadver-
Euseb. 124. 1.
Et in Can. Isag.
278.

The *Hebrews* were of two sorts; some lived in *Palestina*, and used the *Hebrew Text*, these were called *Hebrews* or *Jews*; others were dispersed in divers places of *Greece*, they used the *Greek translation*, and thence were termed *Ἑλλωισαῖ*, (*b*) *Græcists*. *S. Luke* mentioneth both. There arose a murmuring, τὸν Ἑλλωισῶν, of the *Græcists*, towards the *Hebrews*, *Acts* 6. 1. Where, note the difference between *Ἕλληνες*, & *Ἑλλωισαῖ*, the *Græcians*, and the *Græcists*; The *Græcians* are used by Saint *Paul*, to signifie all the *Heathen* people, and stand in opposition with *Hebrews* in the general acception; containing both the *Græcists*, or dispersed *Hebrews*, and also those of *Palestina*: the *Græcists* were both by birth and religion, *Hebrews*, standing in opposition with *Hebrews*; in the strict acception, taken for those of *Palestina*.

The wole body of *Israel* was divided into twelve Tribes; and publique Records were kept, wherein every

every ones Genealogy was registred, to manifest unto what particular Tribe he belonged. These Records *Herod* burnt, hoping that in after ages he might be thought originally an *Israelite*, if those publike Monuments might not be produced against him.

(c) Thus much *Eusebius* plainly delivereth of him. I am of opinion, that another reason might be admitted, namely, That no distinction either of Tribe or Family, might appear; but, all being confounded, and amongst the rest *Dauids*, (unto whose Family by a peculiar right this Scepter belonged) *Herod* and his posterity might be the better secured of the Kingdom.

c *Euseb. Eccles. hist. li. i. cap. 8.*

Profelytes were those Heathen people, who disclaiming *Paganism*, became Converts, and joyned themselves unto the Church of the *Jews*. They were termed *Profelytes* *ἐπὶ τῇ προσεληλυθέναι*, from their coming and adjoyning unto the *Jews*. Concerning these *Profelytes*, we will consider these three things. 1. The several kinds of *Profelytes*; 2. The manner of making them; 3. In what account or respect they lived among the *Jews*.

First, the kinds of *Profelytes* were two; *גֵּר בְּרִית* *Ger Berith*, *Profelytus fædoris*, A *Profelyte of the Covenant*. He submitted himself unto the Circumcision, and to the whole *Mosaical* Pædagogy. (d) The *Rabbies* term such a one *גֵּר צְדֵק* *Ger tsedeck*, *Proselitum justitiæ*, A *Profelyte of righteousness*. Secondly, *גֵּר שַׁעַר* *Ger sabagnar*, *Profelytus portæ*, A *Profelyte*, or stranger within thy gates, *Dent. 14. 21.* Of him also we read in the fourth Commandment. He was suffered to dwell amongst them; whence he is also called *תּוֹשָׁב* *Toschah*, *Incola*, an Inhabitant. He was not circumcised, neither did he conform himself to *Mosaical*

d *Rabb. Solomon. Dent. 23. 14.*

c Sheingler in
Pentaglot. p.
1530.

1 Avdgēs
εὐαγγέλιον.

g Moses Kotsen.
fol. 20. col. 2.

* כְּמִלָּה
וּכְשִׁנִּיָּה
דְּכַחֲצִצָּה
דְּמִימָשֶׁל
קִרְכֵּן

h Drusius de
trib. Seft. 2. p.
102.

i Moses Ægyp-
tius in Assure-
biah, Pereh. 13.
fol. 137. vide
Serarium tri-
baref. l. 2. c. 2.

rites, and ordinances, only he was tyed to the obedience of those Commandments, which among the *Hebrew Doctors* go under the Name of *Noahs* seven Commandments; (e) which they reckon thus: 1. Judgements or punishments for Malefactours. 2. Blessing the Name of God; under this is contained the keeping of the Sabbath. 3. Disclaiming of Idolatry. 4. Uncovering ones nakedness. 5. Shedding of blood. 6. Robbery. 7. Eating of any member of a Beast, taken from it alive. Of this sort, were *Naaman* the Syrian, the *Eunuch*, *Cornelius*, and those of whom we read, That there were dwelling at *Jerusalem*, *Jews* (f) *Men that feared God* of every Nation under Heaven, *Acts* 2. 5.

Secondly, to the making of one to be a *Profelyte* of the *Covenant*, according to the difference of Sex, and the difference of times, the Rites of initiation varied. To the making of (g) a *Male-Profelyte*, at first three things were required. 1. * *Circumcision*. 2. A kind of purification by *Water*. 3. The blood of *Oblation*. This *Oblation* was commonly two *Turtles* or *Pigeons*. To the making of a *Woman Profelyte*, were required only purification by water, and *Oblation*. (h) Now because the *Jews* have neither *Altar*, nor *Sacrifice*, they say that for the *Males*, *Circumcision*, and purification by water sufficeth; and for the *Females*, only purification by water. (i) In *David's* time they say that many thousands of *Profelytes* were joyned unto the *Church* without *Circumcision*, only by this purification.

Hence we may observe, that a kind of *Initiation* by water was long in use among the *Jews*, though it were not *Sacramental* until *Christ* his institution: Yea therefore it may seem to have been used by them, because they expected it at the coming of the *Messias*.

fiar

sias, as appeareth by their coming unto *John*, questioning not so much his *Baptism*, as his *Authority*, by what *authority* he baptized: *Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet?* *John* 1. 25.

Thirdly, the respect born by the *Jews* towards *Profelytes*, was charitable; (*k*) they used no upbraiding terms towards them, saying *Remember thy former deeds*. Notwithstanding it was also provided, (*l*) no *Profelyte* should be eligible into the *Court* of their *Sanhedrim*; yea in their common commerce, they had an usual proverb, which admonished them of wariness (*m*) *Vel ad decimam usq; generationem a Profelytis cave*; Beware of *Profelytes* to the tenth generation.

k P. Fag. Exod.
22. 21.

l Moses Ægypt.
lib ult. Iud. trad.
Sanhedrim. c. 2.

m Casaub. ad-
vers. Baron. p.
27.

CHAP. IV.

Of their Kings.

WE shall read of three sorts of *Kings* in the *Old Testament*: *Melchisedeck* was *King* and *Priest*; *David* *King* and *Prophet*; others simply *Kings*. *Melchisedeck* was *King* and *Priest*, *David* *King* and *Prophet*. The concurrence of *Princely Sovereignty*, and *Holy Orders*, in the same man, intimates that supreme *Authority* should alwayes be accompanied with care of *Religion*: In which respect *Joash*, when he was anointed *King*, received the *Testimony*, or *Book of the Law*, 2 *Kings* 11. 12. Neither did these two meet only in *Melchisedeck* and *David*, but the same man among the *Heathens* (*a*) was oftentimes *King* and *Priest*. And *Trismegistus* had his name *Ter-maximus*, (*b*) because he was *Philosophus maximus*, *Sacerdos maximus*, & *Rex maximus*. All *Kings* were not anointed,

a Rex Anius
Rex idem ho-
minum Phœbi-
que Sacerdos.
Virg. Æneid.
lib. 3.
b Alex. Neopolit.
lib. 2. cap. 6.

but onely those in whom succession was broken ; and there the first of the family was anointed for his Successors, except in case of dissention, where there was required a renewed unction, for the confirmation of his Authority. For this reason it was, that *Solomon* was anointed as well as *David*, because of the strife between him and *Adonijah*.

Furthermore, *Saul* and *Jehu* were anointed בִּשְׁמֵן *Bepac*, with a cruse of oyl, to shew the short continuance of their Kingdom. *David* and *Solomon* were anointed בְּכֶרֶן *Bekeren*, with an horn of oyl ; that is, in a plentiful measure, to shew the long continuance of their Kingdoms.

As Kings were distinguished from the People by many Ensigns of Honour, by their Crown, their Scepter, their Throne, &c. so likewise were they distinguished by their Apparel ; that was the reason that *Ahab* entering into battel, changed his apparel, 1 *Kings* 22. 30. Though purple and white colours were not appropriated unto Kings, (c) yet these colours were in chief esteem, and principally used by them (d) ; yea Purple above others was affected by the Emperors and Nobility of Rome ; and white by the Nobility of the Jews : whence the *Hebrews* term their Noble men, and such as were of best rank שׂוֹרִים *Chorim*, *Albato*s, men clad in white ; and on the contrary, men of meaner rank, חֲשׂוּכִים *Chaschucim*, *Sordidato*s, men clad with a foul garment. Hence is that of Saint *James* ; If there come a man with a gold ring, and in good apparel ἐν ἱδῆτι λαμπρᾷ, in a white garment, and there come also a poor man, ἐν ῥυπαρᾷ ἱδῆτι, in a vile or foul raiment, *James* 2. 2. This may be the reason, why, when the *Jews* accused *Christ* of treason, *Pilate* his Souldiers clad him in purple, *Matth.*

c *Valer. Max.*

lib. I. cap. 6.

d *Alex ab*

Alex. lib. I.

cap. 20.

Matth. 27. 28. and *Herod* the *Tetrarch* of *Galilee* put on him a *white garment*, *Luke* 23. 11. both therein applying themselves to the customs of their own Country, and in derision clothing him as a *King*.

CHAP. V.

*The High-priest, Priests, Levites, and
Nethinims.*

THere were three ranks and degrees of Ministers about the Temple; *Priests*, *Levites*, and *Nethinims*; they may be paralleld with *Ministers*, *Deacons*, and *Sub-Deacons*, in the *Primitive Church*: Over all these, the *High-priest* was chief.

In *Aaron* and his posterity, was continued the succession of the *Priests*; the *High-priesthood* was tied to the line of his first-born; all the rest of his posterity were *Priests*, simply so called, or called *Priests of the second Order*, *2 Kings* 23. 4.

Except *Aaron*, and those that issued from his loines, (in whom the *series* of *Priests* was continued) all the rest of *Levi* his posterity were called *Levites*.

Both in the *High-priest*, and the *second* or *inferiour Priests*, there are two things considerable. First, their *Consecration*: Secondly, their *Office*. In both these, somewhat they differed, in somewhat they agreed.

In their *Consecration* they differed. First, (a) The *High priest* was *anointed*: the materials of this *Chrism* or oyntment are prescribed, *Exod.* 30. 23. It was poured upon *Aarons* head, *Levit.* 8. 12. It ran

a Hinc Sacerdos summus in fonte legitur Sacerdos unus, *Levit.* 4.

5. Jonathan habet Sacerdos magnus vel summus. Deserte Abem Esra, Sacerdos magnus ipse est Sacerdos unus. *Lyranus* adhuc clarius; Sacerdos unus est sacerdos magnus, quia inferiores Sacerdotes non ungebantur, &c.

down to his beard, and to the border of his garments, *Psal.* 133. 2. The *Second Priests* were only sprinkled with this oyle, mixed with the blood of the Sacrifice, *Levit.* 8. 30. In this was typed out the unction of our *Saviour*, who was anointed with the oyl of Gladness above his Fellows, *Psal.* 45. 8. He was anointed above his Fellows, *Extensive*, and *Intensive*. *Extensive*, for though *Aaron* was anointed Priest, *Saul* anointed King, *Elisha* anointed Prophet, *Melchisedeck* King and Priest *Moses* Priest and Prophet, *David* King and Prophet; yet none save only *Christ*, King, Priest, and Prophet. *Intensive*, he was anointed, we sprinkled, He was full of grace and truth, *John* 1. 14. And from this fullness we received grace for grace, *ver.* 16. And all Christians, especially Ministers, are unto God the sweet favour of *Christ*, *2 Cor.* 2. 5.

Secondly, they differed in their Garments, which were a necessary adjunct to their *Consecration*. The *High-Priest* wore at the time of his ordinary ministration in the *Sanctuary*, eight Garments, *Exodus* 28. First, *Breeches of linnen*, put next upon his flesh. Secondly, *A Coat of fine linnen*, put over the breeches. Thirly, *A girdle embroidered of fine linnen, blew purple, and scarlet*, wherewith the coat was girded. Fourthly, *A Robe all of Blew*, with seventy two bells of Gold, and as many *Pomegranates* of blew purple, and scarlet, upon the skirts thereof; this was put over the coat and girdle. Fifthly, *An Ephod of gold and of blew purple, scarlet, and fine linnen curiously wrought*; on the shoulders thereof were two fair *Beryl Stones*, engraven with the names of the *Twelve Tribes of Israel*. This *Ephod* was put over the Robe, and girded thereto with a curious girdle made of the same. Sixthly, *A Breast-plate wrought of gold, blew, purple, scarlet, and fine*

fine linnen, which being a span square, was fastned by golden chains and rings, upon the *Ephod*: herein were set *twelve* several Stones, on which the Names of the *Twelve Tribes* were engraven: Moreover, in this Breast-plate were the *Urim* and the *Thummim* placed. Seventhly, *A Miter of fine linnen*, *sixteen cubits* long, wrapped about his head. Eighthly, *A plate of purple ple gold*, or *holy Crown* *two fingers* broad, whereon was engraven *Holiness to the Lord*: This was tyed with a blew lace upon the fore-front of the *Miter*.

These eight Garments the *High-priest* used in his ordinary ministration, and they are termed by the *Rabbies*. בגדי זהב, *Bridge Zabab*, *Vestimenta aurea*, *Golden Vestiments*, because of their richness in comparison of other extraordinary Garments, which he wore only once a year, when he entred into the *Holy of Holies*, upon the propitiation day, *Lev. 15.4, 23*. These latter are called בגדי לבן *Bigde Laban*, *Vestimenta alba*, *White Garments*; they were in number four. 1. *A linnen breeches*. 2. *A Linnen Coat*. 3. *A linnen girdle*. 4. *A linnen Miter*, *Levit. 16.4*.

In the time of the *Second Temple*, (a) because the *Chrism* or holy Oyl could not be found, therefore, as formerly in respect of his unction, the *High priest* was called by the *Talmudist*, מִתְרַבֵּה מִשְׁחָה *Mithrabe Mischa*, *Auctus unctione*, the anointed; so when the Oyl was lost in respect of his Garments, he was termed, מִתְרַבֵּה בִּגְדִים *Mithrabe Begadim*, *Auctus Vestibus*, *The cloathed*. Those forementioned Garments (b) the *High Priest* might not wear abroad in the City, unless some urgent occasion compelled him, as *Simeon the just* did, when he went forth to meet *Alexander the Great*.

a Cuneus lib. 2.
de rep. Heb. cap.
7. pag. 222.

b Moses Kotfen.
his precept. af-
fir. 173. f. 212.
col. 3.

In his apparel the threefold Office of our Saviour.
Christ

Christ was shadowed : the *Crown* signified his *Kingly Office* ; the *Urim* and *Thummim*, and likewise his *Bells* and *Pomegranats*, his *Prophetical Office* : by *Urim* and *Thummim*, he answered as from an *Oracle* ; by the *Bells* was tipped the sound of his *Doctrine* ; by the *Pomegranats*, the sweet savour of an *Holy Life* ; the *Names* of the twelve *Tribes* engraven on the *Ephod*, and the *Breast-plate*, signified his *Priestly Office*, presenting unto *God* the whole *Church*, for which he maketh intercession. He knoweth his own sheep by *Name*. *John* 10.3.

The *inferiour Priests* had only four *Garments*, which they used in their ministrations. 1. *A linnen Breeches*. 2. *A linnen Coat*. 3. *A linnen Girdle*. 4. *A linnen Bonnet*, *Exod.* 28.

Thirdly they differed in their *marriage*. The *High-priest* might not marry a *Widow*, nor a *divorced Woman*, nor an *Harlot*, but a *Virgin*, *Levit.* 21.14. From a *Widow* he could not expect the *first love* : from a *divorced Woman* he could not expect the *first*, or *just love* : from an *Harlot*, neither *first*, *just*, nor *only love* : all which *Christ* (whom the *High-priest* did herein represent) expecteth from his *Church*. The other *Priests* might lawfully marry a *Widow*, *Levit.* 21.7.

The *High priest*, and the *Inferiour Priests* agreed in their *consecration* in these particulars. It was required first, that both should be void of bodily blemish, *Levit.* 21. 17. Secondly, that both should be presented unto the *Lord* at the door of the *Tabernacle*, *Exod.* 29.4. Thirdly, that both should be washed with water, *Exod.* 29. 4. Fourthly, that both should be consecrated by offering up certain *Sacrifices*, *Exod.* 29. Fifthly, that both should have of the blood of the other *Ram*, put upon the tip of the right *Ear*, the thumb

thumb of the right hand, and the great toe of the right-foot, *Exod.* 29. 20.

In the time of their *Consecration*, certain pieces of the sacrifice were put into the *Priests* hand, *Exod.* 29. 9. The ceremony in the *Christian Church*, used by the *Bishop* unto the *Minister* in time of *Ordination*, that the *Bishop* giveth the *Bible* into the hands of the *Minister*, doth much resemble this: And both may signifie, that no man taketh this honour unto himself, but he that is called of *God*, as was *Aaron*, *Heb.* 5. 4. Hence *Consecration* in the *Hebrew* phrase is termed, *Filling of the hand*. And contrary to this did *Jeroboams Priests*, who soever would, he *Filled his own hand*, *1 King.* 13. 33. that is, *He thrust himself into the Priesthood*.

In the discharge of their offices, the *High-priest* differed from the other *Priests*: First, because he only, and that but once a year, entred into the *Holy of Holies*, *Exod.* 16. 34.

Secondly, the *High-priest* might not mourn for the death of his neereſt kin, *Levit.* 21. 10, 11. The phrases used there to expreſs mourning are two. First, *uncovering the Head*. Secondly, *Renting the Cloths*: Of both these somewhat is spoken in the Chapter of *Burials*; but concerning the latter it will not be amiss to note, that the *Talmudists* determine the matter thus; saying, (e) That it was lawful for the *High-priest* to tear the skirt, or neither part of his Garment, but from the bosom downward it was unlawful: which if it be true, then it doth not necessarily follow, that *Caiaphas* did contrary to the law in renting his cloaths, *Matth.* 26. 65. The *inferiour Priests* might mourn for these six; *Father, Mother, Son, Daughter, Brother, and Sister, that had no husband*, *Levit.* 21. 2.

e Vide Cuneum
de rep. Heb. lib.
2. cap. 3.

In the discharge of their Offices, the *High-priest*, and

D

others

other Priests agreed in these Particulars : First, they both burnt incense and offered sacrifices, 1. Chron. 6. 49. Secondly, they both sounded the Trumpets; the use whereof was two-fold; sometimes to sound an alarm in the war, sometimes to assemble the people and their Rulers, Numb. 10. Thirdly, they both slew the sacrifices, 2. Chron. 29. 22. Fourthly, they both instructed the people, Malac. 2. 7. Fifthly, they both judged of leprosie, Levit. 13. 2.

For the more orderly performance of these Offices, the High-priest had his Suffragan, (d) called *סגן* Sagan, who in case of the High-priest's pollution, performed his office. Of this sort was Zephaniah, Jer. 52. 24. And of this sort Annas is thought to have been, when Caiaphas was High-priest. (e) In this sense they interpret Annas and Caiaphas to have been High-priests the same year, Luk. 3. 2. The High-priest and his Sagan, resembled our Bishop and his Suffragan : The Patriarch of Constantinople and his Primore termed *Protosyncellus*, and amongst the Romans, the Centurion and his Optio : for the Lieutenants in war, who in case of necessity supplied the Centurions place, were termed *Optiones*.

c *Causab. ad-*
ver. Baron. p.
242. It. Joseph.
Scaliger. in
Prol. ad Euse.

That every one of the inferiour Priests might equally serve in his order, King David distributed the whole company of them into twenty four ranks or courses, called *קונסגיאס*, *Turma*, *vices*; Nadab and Abihu being dead, there remained only two sons to Aaron, namely, Eleazer and Ithamar; now as the succession of Priests was preserved in these two families, so did David at his time, according to the number of people in each family, make his division. Eleazers family he divided into sixteen ranks, and Ithamars into eight : the division was by Lot ; the first

Lot

LIB. I. *The High-priest, Priests, Levites, &c.*

Lot fell to *Jehoiarib*, the second to *Jedaiah*, the third to *Hairim*, &c. *1 Chron. 24*. Every rank or course served weekly in the Temple by turn, and the ranks received their Names from those who at that time were the heads of the several families, and ever after retained the same names. The chief of every rank was called, *Summus Sacerdos istius Classis*: *The chief Priest of that rank*. Hence it is, that we read of many *High Priests* assembled together, *Mark. 14. 1*. Furthermore we are to note, that as the weekly course fell out by lot, so did they by lot determine each particular *Priests* service; namely, who should burn incense, who slay the Beasts, who lay them on the Altar, who dress the Lamps, &c. *Zacharias* was of the course of *Abia*, *Luke 1. 5*. that is, of the eighth course, and his lot was to burn incense, *Luke. 1. 9*.

The Office of the *Levites* was, to pitch, to take down, to bear up and down the *Tabernacle*, and the Vessels thereof. *Levi* had three Sons, *Gershon*, *Cohath*, and *Merari*: and accordingly the whole Company of the *Levites* were distinguished into three orders, *Gershonites*, *Cohathites*, and *Merarites*. The *Gershonites* charge was to carry the coverings, and hangings of the *Tabernacle*. The chief things within the Sanctuary were committed to the *Cohathites*. The wood-work, and the rest of the instruments were committed to the charge of the *Merarites*, *Num. 3*. This was the Office of the *Levites* in *Moses* his time, and while they were on their journey in the Wilderness; but afterward when they were settled in the promised Land, then *David* changed their office, appointing them, some to have the charge of the Treasures of the Temple, *1 Chron. 26. 20*. others to be Over-seers and Judges; others to be Porters, others Singers, *1 Chron. 23. 4*.

The *Singers* in time of singing were clad in linnen-Robes or Surples, 2 *Chron.* 5. 12. The *Singers* were divided into twenty four orders or courses, 1 *Chron.* 25. 8. And the *Porters* into as many, 1 *Chron.* 26. that both might supply their turns weekly by lot as the *Priests* did. In *Moses* time also, their consecration began at the five and twentieth year of their age: In *Dauids* at the twentieth, 1 *Chron.* 23. 24. *Ezra.* 3. 8. Here we may note the liberty granted unto the Church in changing Ceremonies: The Office of the *Levites* in *Dauids* time, was not the same as in *Moses*; and again, *Moses* and *David* agreed not in the time of their consecration. Again, in the Christian Church we shall find in *Matthias* his election, the use of *Lots*; not so in *Pauls*, or any other of the *Apostles*: In their meetings, use of an *holy-kiss*; and at the Lords Supper, use of their *Love-feasts*: Both now antiquated throughout Christendom.

Moreover, there are certain degrees observable among the *Levites*: First, their *Initiation*, when they were a month old, they were initiated and presented unto God, *Numb.* 3. 15. Secondly, their consecration; they were consecrated by Imposition of hands, when they were five and twenty years old, *Numb.* 8. 24. From thence for the five years following, they learned their Offices. Those that imposed hands on them are said in the Text, *Numb.* 8. 10. to be the sons of Israel. *Chazkuni* interpreteth that place, the First born of Israel. They were the Representative Church; and in allusion to this, the Church of Christ is called the Church of the First-born, *Heb.* 12. 23. At the same time the *Levites* were waded by the *Priests*; that is, as the Greeks read it, (f) Separated, which word is used for the Ministers of Christ, (g) Separate me Barnabas

f Αφιεῖν

α ἀγών.

g Αφειστανε

bas

bas and Paul, *Act.* 13. 2. Thirdly, their *Ministration*, to carry up and down the *Tabernacle*, and this was at the thirtieth year of their age, until the fiftieth, *Numb.* 4. 3. Lastly, their *vacation*, or *discharge* from that laborious service of carrying the *Tabernacle*; notwithstanding even then they were to serve in their charge, to encamp round about the *Tent*, to sing, and to beware that no stranger came into the *Temple*, (*h*) and likewise to over-see and instruct younger *Levites* in the manner of *Bishops*. Unto these degrees the Apostle seemeth to have respect: *Numb.* 8. They that have ministred well, get themselves a good degree, *1. Tim.* 3. 13. The like kind of (*i*) degrees are observable among the *Vestal Virgins*: they remained in their Nunnery thirty years. Ten years they learned the Mysteries of their Profession; Ten years they exercised them; and Ten years they taught them others. From this custom of *Imposing hands* on the *Levites* hath flown the like custom, used by the *Apostles* in conferring Orders, *Acts* 6. 6. *1 Tim.* 5. 22.

Observe the difference of these three phrases, *ἡ ἐπιθεσις*, the *imposition of hands*. *ἡ ὑψωσις*, the *holding up of hands*, in token of elevation or ordination, *Act.* 14. 23. And *ἡ ἐκτασις χειρῶν*, *A stretching forth of the hands*. Both the first gestures were used in *Ordination*, or conferring Orders. The first of all, namely, *imposition of hands*, was borrowed from the *Hebrews*. The second; namely, the *holding up of hands*, was taken from the (*k*) *Athenians*, who had two sorts of Magistrates, *κλήροισι* Magistrates chosen by lots, *ἡ ἐκτασις* Magistrates chosen by holding up of the hands. The third gesture of the hands called *ἡ ἐκτασις χειρῶν*, *A stretching forth of the hands*, (*l*) sometime it is termed *τῆς χειρὸς νεύμα*, the *becking with the hand*.

h Francisc. Jun. Analet. Expos. Numb. 8.

i Dionys. Halycarnass. lib. 2.

k Æschines contra Ctesiphontem.

l Herodian. p. 45.

hand, a gesture used in craving silence; so *Paul* stretched forth the hand, and answered for himself, *Acts* 26. 1.

in *Moses Kot-*
sen. fol. 211.
col. 4.

There were (*m*) another sort of holy persons termed *מַשְׁמֵר אֲנֹשִׁים* *Ansche Magnamad, Viri stationarii*; the Law requiring, that, whosoever offered either gift or sacrifice, he should present it unto the Lord with his own hands, and *stand by* during the time of his oblation. Now, because all *Israel* could not *stand by*, for the narrowness of the Place, hence when an offering was made for all the people, certain selected Persons, chosen for that purpose, supplied the stead of all the People. They were divided, as the *Priests* and *Levites*, into twenty four *ranks* and *orders*, weekly to minister in the *Temple*, but the choice was not restrained to the *Tribe of Levi*, but was indifferently made out of the people. Every *rank* had one *fore-man*, chief above the rest, termed (*n*) *Stationum Princeps*, the *Fore-man of that Station*. The *Nethinims* office was to be hewers of wood, and drawers of water for the house of God; they were not *Levites*, no nor *Israelites*, but *Gibeonites*, whom because of their fraudulent dealing, *Joshua* made in this manner tributary, *Josh. 9. 23*. They were afterward called *Nethinims*, *Ezra 2.43*. from *נָתָן* *Nathan*, which signifieth to give, because they were given to the service of the *Temple*. Their office was vile and base, as appeareth by that proverbial speech; From the hewer of thy wood, unto the drawer of thy water. *Dent. 29. 11*.

נָתָן
7090

C H A P. VI.]

Of the Prophets.

T Here are divers names given unto the Expositors of the Law ; and although the Particular year or time when each name began , be not clearly evidenced by Monuments of *Antiquity* , yet in general we may conceive three distinct periods of time ; in which the names altered. First , from *Adam* until *Moses* ; Secondly, from *Moses*, till the peoples return from *Babylon*. Thirdly, from their *return* , until the dayes of *Christ* , and after. In the first period, as *Adam* was *Prophet* and *Priest* in his family , so afterward every *first-born* supplied these two offices , together with their *princely* office in their several families. That they ruled their families as *Kings*, and instructed them as *Prophets* , is clear to any acquainted with Scripture ; the greatest doubt is , what sufficient proof there is for their *Priesthood*. *Adams Priesthood* is gathered hence , (*a*) because that *Gen. 4. 3.* and *4.* *Abel* and *Cain* are said to have brought their sacrifices : to have brought them , namely , unto *Adam*, who offered them unto God in their name. The *Priest-hood* of the *first-born* is gatherable hence, because the *Levites* were appointed to the service of the Altar, instead of the first-born, and as their *λυτρον* or price of redemption, *Num. 3. 41.* In the second period, though a *private Catechetical exposition* of the Law belonged to the *Masters of families* , yet the *publick Ministerial exposition* thereof was appropriated to *Priests*, and *Prophets*. In the third period, when *Prophecie* ceased, then the office of expounding Scripture was more common, and instead of *Prophets* came in a multitude of other Expositors ; In general we may call them *Teachers of Israel* , *Joh. 3. 10.* We may

distin-

a Bertram Polit. Jud. c. 1. p. 17.

distinguish them into three several sorts. 1. *Wisemen*. 2. *Scribes*. 3. *Disputers*. The *Apostle* compriseth them all, 1 *Cor.* 1. 20. Where is the *Wise*? Where is the *Scribe*? Where is the *Disputer*? Unto any of these, or whatsoever other *Doctor* eminently gifted above others, the title *Rabbi* was prefixed. First, of their *Prophets*. Secondly, their *Wisemen*. Thirdly, their *Scribes*. Fourthly, their *Disputer*. Fifthly, their *Rabbies*.

To prophesie, or to be a Prophet, hath divers acceptations in Scripture. First, it is taken for the *books* and writings of the *Prophets*. They have *Moses* and the *Prophets*, *Luk.* 16. 29. Secondly, for the whole Word of *God*: no Prophesie in the Scripture is of any private motion, 2. *Pet.* 1. 20. Thirdly, those unto whom *God* vouchsafed familiarly to reveal himself, they are called *Prophets*: *Abraham* was a *Prophet*, *Gen.* 20. 7. and *Miriam* a *Prophetess*, *Exod.* 15. 20. Fourthly, ordinary Interpreters of the Word are called *Prophets*. He that receiveth a *Prophet* in the name of *Prophet*. *Mat.* 10. 41. Lastly, it is taken for those, who were enabled by Divine Revelation, to lay open hidden secrets, transcending all possibility of humane search. Hence it is that *Prophets* in old time were called *Seers*, 1 *Sam.* 9. 9. And their *Prophecy* was termed a *vision*, *Esay* 1. 1. because *God* extraordinarily enlightned their minds with the knowledge of these secrets.

There are three observable names applied to *Prophecy* in Scripture. 1. *Verbum Domini*: 2. *Visio*: 3. *Onus*. The Word of the Lord: Vision: A Burthen. The first importeth the Lord speaking, or revealing his secrets; the second implyeth the *Prophets* attending, or beholding them; the third being applyed onely to *Judgements*, signifieth the burthensomness of them on that people against whom they came forth.

For

For the propagation of Learning, Colledges and Schools were in divers places erected for the Prophets; their Scholars were termed (b) *Filii prophetarum*, b Eodem sensu Græci appellant artis medicæ candidatos children of the Prophets, 2. Kin. 6. 1. unto which phrase there is allusion, Matt. 11. 19. *Wisdom is justified of her children*: by reason of this Relation the Prophet sometimes is called a Father; *Elisha* cryed out, My Father, my Father, 2. King. 2. 12. The (c) *Targum* c Targum. 2. Reg. 2. 12. expoundeth that place *Rabbi, Rabbi*; as much as to say, my Master, my Master: And in truth the Rabbies grew very ambitious of the name Father, which was the reason of our Saviours speech, *Matth. 23. 9. Call no man Father upon earth.*

The (d) *Scripture* sometimes joyneth to the name of the Prophet, the name of his Father, as *Hosea the son of Beer*, *Hos. 1. 1.* And such a one the Hebrews confess to be Both a Prophet, and the son of a Prophet. Sometimes it mentioneth the Prophets name, but not the Father; such a one they confess to be a Prophet, but not the son of a Prophet: Sometimes it mentioneth with the Prophet, the name of the City where he prophesied, and then it followeth, that he was a Prophet of that City. When a Prophet is mentioned without the name of the City, then he is thought to be a Prophet of Jerusalem. d Kimchi in præfat. ad Hosean.

2. *Wisemen*: This Title though in it self it be general and common to all Doctors, and Teachers of the Law; yet for many years before our Saviours Incarnation, (e) it was either arrogated by the Pharises, or else by the ignorant multitude appropriated unto them, from an opinion of their extraordinary wisdom, in teaching of Traditions, which they preferred beyond the Law. Hence the Pharises were called (f) *Masters of the Traditions*: And hence was that counsel of R. Eleazer to his Scholars, (g) that they should forbid their children from the study of the e Gorionod. lib. 4. cap. 20. f Drus. de trib. sect. p. 86. g Buxtorf. Recens. operis Talmud. 19. p. 5.

h. Hieronym. ad
Algasiam,
quest. 10.

i Elias Thisbit.

k Solom. Iar.
ehi. Gen. 49. Vi-
de Ambros. Tom.
4. cap. 3. & Tar-
gam Hierosol.

Bible, and place them between the knees of their *Wisemen*. (h) Likewise hence, when any of their *Doctors* did read Lectures, their saying was, *οἱ σοφοὶ ἡμῶν διδάσκουσιν*, *Our wisemen do teach traditions*. The like ambition we shall find among the *Grecians*, all of them striving to be intituled *σοφοί*, *Wisemen*: and hence, whensoever the chief of them had pleased the people in performance of their Orations, or any other publick business, they were honoured with a *Grand σοφῶς*, that is, with a loud acclamation of *σοφῶς, σοφῶς* *Well done, or, wisely done*; until *Pythagoras*, in dislike of such swelling Titles, stiled himself *Philosophus*, a *Lover of wisdom*; which kind of modesty was afterward practiced by the *Hebrew Doctors*; for they in after times, to avoid the suspicion of arrogancy, refused the name of *חכמים* *Chacanim*, *Wisemen*, (i) and stiled themselves, *חכמים חלמדי* *Discipuli sapientium*, *Learners of wisdom*.

3. *Scribes*: This name was given to two sorts of men; some meerly *Laicks*, others *Clergy-men*. The body of the *Laick Scribes*, were those, to whom was committed the instruction of young children in their minority, especially to teach them to write; we may English them *Scriveners*. This office was appropriated to the Tribe of *Simeon*. In this sense we read not of *Scribes* in the Scripture, although the ground of their first institution hath been taken thence, namely, from those words which *Jacob* used unto *Simeon* and *Levi*; I will divide them in *Jacob*, and scatter them in *Israel*, *Gen. 49. 7*. So that as *Levi* had no portion, but lived dispersed among the other Tribes, by the benefit of the Altar: (k) In like manner *Simeon* had no portion in the judgement of the *Hebrews*; but lived scattered among the other tribes, getting their maintenance by teaching and schooling little children: Whether this office of teaching children was appropriated

priated to them, I leave to the inquiry of others; certain I am that the *Simeonites* had their own inheritance by lot, *Josh* 19. 1. And the prophesie concerning their being scattered is thought to have been accomplished in this, that the inheritance of the *Simeonites*, was taken out of the portion of the children of *Judah*, *Josh*. 19. 9. Furthermore it is certain, that if not all Scriveners, yet those publick Notaries, who were employed in drawing Deeds, and writing Contracts (be they of what Tribe they will) they were called by the name of *Scribes*. Unto this there is allusion, *Psal*. 45. 1. My tongue is as the pen of a swift *Writer*, or *ready Scribe*. Out of the body of these, I conceive, certain choice men to have been elected for publick employments; some to attend the King, as his Secretaries, termed, γραμματεῖς βασιλέως, the Kings Scribes, 2. *Kin*. 12. 10. Such were *Sheia*, 2. *Sam*. 20. 25. And *Shaphan*, 2 *Kin*. 22. 3. Others to attend the publick Courts and Consistories: they much resembled our *Clerks of Assizes*, these were termed, γραμματεῖς λαῶ the *Scribes of the people*, *Mat*. 2. 4. *It*. 1. *Mac*. 5. 42.

The second sort of *Scribes* belonged to the *Clergy*; they were *Expositors of the Law*, and thence are they called γραμματεῖς τοῦ νόμου νομικοὶ & νομοδιδάσκαλοι, *Scribes of the Law*, *Esra*. 7. 9. *Expounders of the Law*, *Luk*. 7. 30. and *Doctors of the Law*, *Luk*. 5. 17. Their Office was to write, read, and expound the Law of *Moses* to the people. The name was a name of Office, not of *Sect*. Of this sort was *Esdra*, *Esra* 7. 6. who though he were a *Levite*, yet (1) others there were of the Tribe of *Judah*, ^{1 Druf. de tribus sectis, l. 2.} and, as it is thought, they might indifferently be of ^{c. 12. ex. Chal. Paraphrast.} any Tribe. The name was of the like esteem among the *Hebrews*, as the *Magi* were among the *Chaldeans*; the *Quindecimviri* among the *Romans*, for expounding *Sybilla's Oracles*, Or the *Canonists* in the Church of *Rome*. The word סופרים *Sopherim*, translated *Scribes*,
E 2 signifi-

m Augustin. in
Psal. 40.

n Drusius de
trib. sectis l. 2.
cap. 13.

o Vide Thisbit.
in שרר

p Targum Ps.
84. 7.

signifieth *Numberers*, or *Computers*, and is applyed to the *Masorites*, because they spent their time in reckoning, and numbring, not only the verses, but the words also, and letters of each Book throughout the Bible; which, as it is an argument of their industry, (m) so likewise of Gods providence, in the preservation of his truth inviolable. As the *Wisemen* in their Preaching pressed Traditions; so the *Scribes* clave to the written word, whence they were (n) termed *Text-men*, or *Masters of the Text*. And to this purpose it is worth our observing, that whereas both the *Scribes* and the *Pharisees* sought to fasten accusations upon our Saviour, Matt. 9. The *Scribes* accused him of blasphemy, v. 3. the *Pharisees* of eating with Publicans and sinners, v. 11. The *Scribes* accusation was a breach of the Law; the *Pharisees* a breach of Traditions.

3. The *Diputer*. (o) He insisted upon *Allegories*, and searched out mystical interpretations of the Text. Hence himself was termed *Darschan*, and his exposition, or Homily, *Midrasch*; and their School, *Beth-Hammidrasch*: They were counted the profoundest Interpreters, whence that of the *Psalmist*, Psal. 84. 7. *They go from strength to strength*, (p) is interpreted, *from their Temple to their Beth-Hammidrasch*, from an inferior to an higher School. Hereby we see the difference between those three sorts of Predicants mentioned by Saint Paul. The *Wise men* were teachers of Traditions, the *Scribes* teachers of the Text according to the literal interpretation, and the *Disputers* teachers of *Allegories* and *Mysteries*; which fabulous expositions, because they bred questions and disputations ζήτησις παρ' αὐτοῖς, 1 Tim. 1. 4. Hence is it, that such an Expositor is termed συζητητής, A *Disputer*. These three sorts of Preachers, which S. Paul termeth, the *Wise man*, the *Scribe*, and the *Disputer*, 1 Cor. 1. 20. are by the Hebrews named שרר *Clackham*, סופר *Sopher*, דרשן *Darschan*.

CHAP. VII.

Of their Title Rabbi.

ABout the time of our Saviour Christ his Nati-
 vity, Titles began to be multiplyed ; and a-
 mongst the rest, these of *Rab*, *Ribbi*, *Rabbi*, and *Rab-*
ban, were in especial use : they all are derived from
 רַב *Rabab*, signifying, *multiplicatus fuit*, and they
 sound as much as *πολυμαθὴς*, that is, a *Master*, or
Doctor, eminently gifted with variety of Knowledge.
 Concerning these titles, they write thus, (a) that *Rab-*
bi is a more excellent title than *Rab*, and *Rabban* more
 excellent then *Rabbi*; and the simple name without any
 title, as *Haggai*, *Zachary*, *Malachy*, was more excellent
 than *Rabban*. About this time they used a set from of
 Discipline in their Schools. The Scholar was termed
 תַּלְמִיד *Talmid*, a *Disciple*, in respect of his Learning;
 קטן *Katan*, a *Junior*, in respect of his minority ;
 בחור *Bachur*, that is, one *chosen*, or *elected* in respect of his
election, or *cooptation*, into the number of Disciples ;
 After he had proved a good Proficient, and was
 thought worthy of some degree, then was he by im-
 position of hands made a Graduate, חבר *Chaber*, a *Com-*
panion to a *Rabbi*. This imposition of hands, they
 termed סְמִיכָה, *vel* סְמִיכוּת, *Semichah*, or *Semicuth*,
 which Ceremony they observed in imitation of Mo-
 ses towards *Joshua*. The Lord said unto *Moses*, Take
 thou *Joshua* the son of *Nun*, in whom is the Spirit, and
 put thine hand upon him, Numb. 27. 18. At which time
 he that imposed hands on him, used (b) this form of
 words, *I associate thee, and be thou associated*. After this,
 when he was worthy to teach others then was he
 called *Rabbi* ; and whereas in his minority, his own
 name

a Aruch. in voce

רַבִּי

אֲנִי סִימְנָה
אֶתְּךָ חֶמְדָּה
סְמִיכָה

Id est, Scaligero
interprete :

Ego tibi impono
manum, & ma-
nus tibi imposi-
ta esto, Triher
c. 5. p. 264. vide
etiam Cuneum
de Rep. Heb. l. 1.
cap. 12.

name being suppressed, he was called only by his *Fathers name, the son of N.* When he was made Graduate by imposition of hands, then was he called by his own name, *N. the son of N.* And afterward when he was thought worthy to teach, then was the Title *Rabbi* prefixed, after this manner; *Rabbi N. the son of N.* For example, *Maimonides*; at first was termed only *Ben Maimon*, the son of *Maimon*: after his degree, then was he called by his own name, added to his fathers, *Moses Ben Maimon*, *Moses the son of Maimon*: at last being licensed to teach, then was he called רמב"ם *Rambam*, which abbreviature consisting of Capital Letters, signifieth, *Rabbi Moses Ben Maimon, Rabbi Moses the son of Maimon.* So *Rabbi Levi*, the son of *Gersom*, in his minority was called *The son of Gersom*, afterward *Levi the son of Gersom* at last, רלב"ג *Rablag*, *Rabbi Levi the son of Gersom.* This distinction of Scholars, Companions, and Rabbies, appeareth by that speech of an ancient Rabbi, saying, (c) *I learned much of my Rabbies, or Masters, more of my companions, most of all of my Scholars.* That every Rabbi had Disciples, and that his own Disciples, and other well-wishers stiled him by the name of *Rabbi*, in the dayes of our Saviour, needeth no proof. *Judas* came to *Christ*, and said, *God save thee Rabbi*, *Mat. 26. 49* In like manner *Johns Disciples* came and saluted *John* by the name of *Rabbi*, *John 3. 26.* and *Christs* by the name of *Rabbi*, *John 1. 38.* But whether there was such a formal imposition of hands then in use, I much doubt. The manner of their meetings, when Disputations were had in their Synagogues, or other Schools, was (d) thus. The chief Rabbies sate in reserved Chairs; these are those chief seats in the Synagogues, which the Scribes and Pharisees so affected, *Mat. 23. 6.* Their Companions sate upon Benches or lower Forms; their Schollars on the ground at the feet of their Teachers. Saint *Paul* was brought

e Vide P. Fagium in Scholiis suis ad cap. 4. Pirke Aboth.

d Philo Jud. Quod omnis probat, p. 679.

brought up at the feet of Gamaliel, *Act.* 22. 3. And Mary ~~was~~ at *Jesus* feet, and heard his word, *Luk.* 10. 39. The posture of their body differed according to their degrees. The (e) Rabbi is described to be *שוכן* ^{e Scaliger in Trihæres. cap. 5. Ecc. c. 1. Bara. coth.} *Joscheb*, one that sitteth: the Companion, *מושב*, *Muteth*, the word signifieth a kind of leaning upon a bed or bench, ones head lying in the others bosom, in manner of the ancient sitting at table; and it was a deportment of the body, inferiour to that of (f) sitting: The Scholar was termed *מחבבק*, *Mithabek*, ^{f Pirke Aboth. cap. 4.} one that doth lie along in the dust; and this was a token of the Scholars humility, thus humbling and subjecting himself even to the feet of his Master: (g) This same custom, it is thought, Saint Paul laboured to bring into the Christian Church, *1. Cor.* 14. ^{g Ambros. 1 Cor. 14.} Their Scholars were not all of equal capacity, whence (h) they said, some had *conditionem spongiæ*, ^{h Parke Aboth. cap. 5.} others *clepsydra*, others *sacci facinacei*, and others *cribri*. Some resembled the Sponge, and suck'd in all that they heard without judgement; others the *Hour-Glass*, they took in at one ear, and let out at the other; others the *Winesack*, through which Wine is so drained from the dregs, that onely the dregs remain behind: Lastly, others the *Rying sieve*, which in winnowing lets out the courser seed, and keepeth in the corn.

C H A P. VIII.

Of their Nazarites and Rechabites.

T Here are two sorts of *Votaries* mentioned in the Old Testament; *Rechabites*, *Jerem.* 35. and *Nazarites*, *Numb.* 6. I find scarce any thing warrantable concerning these two, more than what the Scripture delivereth in the fore-quoted places: therefore concerning the matter of their Vows, I refer

refer the Reader to the aforesaid Texts of Scripture ; here only we will note the distinction of *Nazarites*. The first are these *Votaries*, termed so from נָזִיר *Nazar*, to separate, because they separated themselves from three things ; *First*, from Wine, and all things proceeding from the Vine. *Secondly*, from the Razor, because they suffered no Razor to come upon their head, but let their hair grow all the days of their separation. *Thirdly*, from pollution by the dead : this separation again was twofold, either for a set number of days, or for a mans whole life that they termed *Naziræatum dierum*, this, *Naziræatum seculi* : of that sort was *S. Paul*, and those four with him, *Acts* 21. 24. Of this sort *Sampson*, *Judges* 13. and *John Baptist*. The just number of days, how long the former of these two separated themselves, is not expressed in Scripture, but the (a) *Hebrew Doctors* determine them to be thirty, because it is said, *Num.* 6. 5. *Dominus sanctus*, יהוה *erit* ; which word (say they) containing thirty, expresseth the just number of days to be observed in this voluntary separation. The second sort of *Nazarites*, were so termed from נָזִיר *Natsir*, from whence cometh *Natsareth*, or *Nazareth*, the name of a certain Village in *Galilee*, where *Christ* was conceived and brought up : Hence our Saviour himself was called a *Nazarene*, or *Nazarite*, *Matt.* 2. 23. and those that embraced his Doctrine, *Nazarites*, *Act.* 24. 5. Afterward certain *Hereticks* sprung up, who as the *Samaritanes* joyned Jewish ceremonies with *Heathenish Rites* : so (b) they joyned together *Christ* and *Moses*, the *Law* and the *Gospel* ; *Baptism* and *Circumcision* : of the beginning of these we shall read, *Acts* 15. 2. Then came down certain from *Judea*, and taught the brethren, saying, *Except ye be circumcised after the manner of Moses, ye cannot be saved*. These *Hereticks* were called *Nazarites*, either of malice by the *Jews*,

a Sheingler. in
Pentaglot.

b Hieronym.
Isai. 8. Idem re-
fert Epiphani-
us. l. 1. Tom. 2.
Jer. 29.

to bring the greater disgrace upon *Christian Religion*; or else because at first they were true, though weak *Nazarites*, that is, *Christians* misled by *Peters Judaizing* at *Antioch*, *Gal. 2. 11*. And hence it is thought (c) that the Church at *Antioch* in detestation of this new-bred heresie, fastned upon them by the name of *Nazarites*, forsook that name, and called themselves *Christians*, *Acts 11. 26*. *Symmachus*, that famous Interpreter of the *Old Testament*, was a strong Defender of this heresie, and (d) from him in after times they were named *Symmachiani*. The *Jews* had them in as great hatred as the *Samaritanes*; whereupon (e) three times every day, at morning, noon tide, and evening, they closed their Prayers with a solemn execration, *Maledic Domine Nazoræis*. Lastly, another sort of *Nazarites* there were, so termed from נָזַר *Nazar*, signifying to abolish or cut off; (f) because they did abolish and cut off the five books of *Moses*, rejecting them as not *Canonical*.

c *Francisc. Jun. parall. lib. 1. 3.*

d *August. l. 19. contra Faustum Manichæum.*

c. 4.
e *Epiphanius l. 1. Tom. 2. heres. 29.*

f *Epiphanius l. 1. Tom. 1. heres. 18.*

CHAP. IX.

Of the *Assideans*.

IT is much controverted, whether the *Assideans* were *Pharisees* or *Essenes*, or what they were. Were I worthy to deliver my opinion, or, as the *Hebrews Proverb* is, To thrust in my head amongst the heads of those wise men; I conceive of the *Assideans* thus: Before their captivity in *Babylon*, we shall find the word חַסִּידִים *Chasidim*, (translated *Assidæi*, *Assideans*) to signifie the same as צַדִּיקִים *Tsadikim*, *Just*, or *goodmen*: both were used promiscuously, the one for the other, and both stood in equal opposition to the רְשָׁעִים *Reschagnim*, that is, *ungodly* or *wicked men*. At this time the

F

whole

whole body of the *Jews* were distinguished into two sorts, *Chasidim*, and *Reschagnim*, good, and bad.

a D. Kimchi.
Psal. 103. 17.

b Pirke Aboth.
cap. 5.

After their captivity, the *Chasidim* began to be distinguished from the *Tsadikim*. (a) The *Tsadikim* gave themselves to the study of the Scripture. The *Chasidim* studied how to add unto the Scripture. (b) Secondly, The *Tsadikim* would conform to whatsoever the Law required. The *Chasidim* would be *holy above the Law*. Thus to the repairing of the Temple, the maintenance of sacrifices, the relief of the poor, &c. they would voluntarily add over and above to that which the Law required of them. Whence it is noted, that those were *Chasidim* who would say, *What is mine, is thine; and what is thine, is thy own*: those *Reschagnim*, which would say, *What is thine is mine; and what is mine, is mine own*. And it is probable, that that middle sort mentioned in the same place, who would say, *What is mine, is mine; what is thine, is thine own*, were the very *Tsadikim*.

At this time the body of the *Jews* were distinguished into three sorts, in respect of holiness. First *Reschagnim*, ἀσεβεις, *Wicked and ungodly men*. Secondly, *Tsadikim*, δίκαιοι, *Just and righteous men*. Thirdly, *Chasidim*, who are sometimes translated ἅγιοι, *Holy men*, and that for the most part: (c) but sometimes also ἀγαθοί, *Good men*: These of all others were best reputed, and beloved of the people. The Apostle shewing the great love of Christ, dying for us, amplifieth it by allusion unto this distinction of the people: Christ died for the *ungodly*. Scarcely for a *righteous man* will one die, yet peradventure for a *good man* some would even dare to die, Rom. 5. 6, 7. The gradation standeth thus: Some peradventure would die, for one of the *Chasidim*, a *good man*: scarcely any, for one

c Affidei de
quibus agitur.
1 Macab. 7.
12. vocantur à
Josepho, lib. 2.
cap. 16.
ἀγαθοί καὶ
δίκαιοι καὶ
ἅγιοι.

of

of *Tsadikim*, a just or righteous man; for the *Reschaganim*, or *ungodly*, none would die: Yet Christ dyed for us *ungodly*, being sinners, and his enemies.

Now as long as these Works of Supererogation remained arbitrary and indifferent, not required as necessary, though preferred before the simple obedience to the Law; so long the heat of contention was not great enough to breed Sects and Heresies: But when once the Precepts and Rules of Supererogation were digested into *Canons*, and urged with an opinion of necessity; then from the *Chasidim* issued the brood of *Pharisees*; (d) and also from them (as it is probably thought) the Heresie of the *Essenes*, both obtruding unwritten Traditions upon the People, as simply necessary, and as a more perfect rule of sanctity than the Scripture. At this time the *Tsadikim* in heat of opposition rejected not only Traditions, but all Scripture, except only the five Books of *Moses*; for which reason they were called *Karaim*. (e) Some are of opinion, they rejected only traditions, and embraced all the books of Scripture, Which opinion soever we follow; they had their name קראים *Karaim*, *Textuales*, *Scriptuarii*, i. *Text-men*, or *Scripture-readers*, because they adhered to Scripture alone, withstanding and gain-saying Traditions with all their might. And if we follow the latter, then all this while the *Karaim* were far from Heresie: but in process of time, when from *Sadok* and *Baithus*, these *Karaim* learned to deny all future rewards for good works, or punishment for evil, or resurrection from the dead; now the *Karaim* became compleat *Sadduces*, and perfect *Hereticks*, taking their denomination from their first Author *Sadok*. The time of each Heresies first beginning, shall be more exactly declared in their several Chapters.

d Joseph. Scalig. *Tribares.* c. 22.

e Joseph Scalig. *ibid.*

C H A P. X.

Of the Pharisees.

a Quartam etymologiam (cujus fundus & autor putatur Hieronymus, Præfat. in Amos) refellit Scriptura Hebraica; si enim Phariseus diceretur a verbo פָּרַשׁ Dividere, scriberentur Pharisei. פְּרִישִׁי non פרֹּשִׁי b Gerionides. c. 22.

c Suidas.

Here are (a) three Opinions concerning the Etymology of the name *Pharisee*. The first are those which derive it from פָּרַשׁ *Parash*, *Expandere*, *Explicare*; either from the enlarging and laying open their Phylacteries, or from their open performance of good works in publick view of the People, as being ambitious of mans praises. Secondly, from פָּרַשׁ *Parasch*, *Exponere*, *Explanare*; because they were of chief repute; and counted the profoundest *Doctors* for the exposition of the Law, so that they were termed (b) *Peruschim*, quia *Poreschim*; *Pharisees*, because they were *Expounders* of the Law. Thirdly, others derive the name from the same Verb, but in the conjugation *Piel*, where it signifieth *dividere*, *separare*, to *separate*. (c) In this acception, by the *Greeks* they were termed ἀφωρισμένοι, we may *English* them *Separatists*. Their *separation* is considerable, partly in the particulars unto which, partly in those from which they separated.

d Drusus de trib. sectis, l. 2. c. 2.

First, They separated themselves to the study of the Law, in which respect they might be called, ἀφωρισμένοι εἰς τὸν νόμον, *Separated unto the Law*. In illusion unto this, the *Apostle* is (d) thought to have stiled himself, Rom. I. II. ἀφωρισμένον εἰς εὐαγγέλιον *Separated unto the Gospel*: when he was called from being a *Pharisee*, to be a *Preacher of the Gospel*, and now not separated to the Law, but to the Gospel.

c Suidas.

Secondly, They separated themselves, or at least pretended a (e) separation to an extraordinary sanctity of life.

life above other men. God, I thank thee, that I am not as other men are, Extortioners, Unjust, Adulterers, &c. Luke 18. 11.

The particulars, from which they separated themselves, were these.

First, From commerce which other people, as afterward will appear in their Traditions; whence they called the common people, by reason of their ignorance, *יְהוּדֵי הָאָרֶץ* *populum terræ*, the people of the earth. In the Gospel of Saint John 7. 49. they are called *ἄχλὺς*. This people who knoweth not the Law are cursed.

Secondly, From the (f) apparel and habit of other ^{f R David Solomon: 1. 8.} men: for they used peculiar kind of Habits, whereby they would be distinguished from the vulgar. Hence proceeded that common speech, *Vestes populi terræ conculcatio sunt Phariseorum*.

Thirdly, From the (g) customs and manners of the ^{g Thisbites:} world. This heresie of the Pharisees seemeth to have had its first beginning in *Antigonus Socheus*. He being a Pharisee, succeeded *Simon the Just*; who was Coetanean with *Alexander the Great*: he lived three hundred years before the birth of Christ.

The Pharisees were (h) not tied to any particular ^{h Chrys. Mat. 15.} Tribe or Family, but indifferently they might be of any; *S. Paul* was a *Benjamite*; (i) *Hircanus* was a *Levite*. Each Sect had its *Dogmata*, his proper *Aphorisms*, *Constitutions*, or *Canons*: so the Pharisees had theirs. My purposes is, both concerning these and the other Sects, to note onely those *Canons*, or *Aphorisms*, wherein chiefly they were heretical, and one differing from the other. ^{i Flav. Josep. lib. 13. c. 18.}

First, The Pharisees (k) ascribed some things to ^{k Josep. 1. 13 c. 9.} Fate, or Destiny, and some things to mans Free-will.

Secondly, They confessed that there were Angels, and Spirits, Acts 23. 8. F 3 Thirdly

1 Joseph de bel-
to Judaic. lib. 2.
cap. 12.

m Serar. Tri-
hæres. l. 2. c. 3.
It. Druf. in præ-
ter.

■ Moses Kot-
sens. in præf. lib.
præcept.

■ Gorionides,
c. 29.

Thirdly, Concerning the resurrection of the dead, they acknowledged it, and (1) taught that the souls of evil men deceased, presently departed into everlasting punishment; but the souls, they say, of good men, passed by a kind of Pythagorean *μετεμψυχως* into other good mens bodies. Hence it is (m) thought that the different opinions concerning our Saviour did arise; Some saying that he was John Baptist; others, Elias; others, Jeremia, Matth. 16. 14. As if Christ his body had been animated by the soul either of John, Elias, or Jeremias.

Fourthly, They did stiffly maintain the Traditions of their Elders. For the better understanding what their Traditions were, we must know that the Jews say the Law was (n) twofold, one committed to writing, which they called *תורה שבכתב* *Thorah schebichtah*, The written Law; the other delivered by tradition, termed by them, *תורה בעל פה* *Thorah begnal pe*. They say both were delivered by God unto Moses upon Mount Sinai, the latter as an exposition of the former, which Moses afterward delivered by mouth to Joshua, Joshua to the Elders, the Elders to the Prophets, the Prophets to those of the great Synagogue, from whom successively it descended to after-ages. These Traditions were one of the chief Controversies between the Pharisees, and the Sadduces. (o) The Pharisees said, Let us maintain the Law which our fore-fathers have delivered into our hands, expounded by the mouth of the wise men, who expounded it by tradition. And lo, the Sadduces said, Let us not believe or hearken to any tradition or exposition, but to the Law of Moses alone. The Traditions which they chiefly urged, were these;

1. They would not eat until they washed their hands, Why do thy Disciples transgress the Tradition of the

the *Elders*? for they wash not their hands when they eat bread, *Mat.* 15. 2. This washing is said to have been done $\pi\upsilon\sigma\mu\acute{\eta}$, *Mar.* 7. 3. that is, *often*, as some translate the word, taking $\pi\upsilon\sigma\mu\acute{\eta}$ in this place, to signifie the same as $\pi\upsilon\alpha$ in *Homer*, *frequentér*. Others translate the word *accurate*, *diligenter*, intimating the great care and diligence they used in washing: with this the (p) *Syriac* Text agreeth. (q) Others think that there is in that phrase, allusion into that rite or manner of washing in use among the *Jews*, termed by them נטילה יאדא *Netilath iadaim*, the *lifting up of their hands*.

The *Greek* word $\pi\upsilon\sigma\mu\acute{\eta}$, is thought to express this rite, because in this kind of washing, *They used to joyn the tops of the fingers of each hand together with the thumb*, so that each hand did after a sort resemble $\tau\eta\upsilon\ \pi\upsilon\sigma\mu\acute{\eta}\nu$, i. a *fist*. This Ceremony was thus performed: First, they washed their hands clean. Secondly, they composed them into the forementioned form. Thirdly, they lifted them up, so that the water ran down to the very elbows. Lastly they let down their hands again, so that the water ran from off their hands upon the earth. (r) and that there might be store of water running up and down, they poured fresh Water on them when they lifted up their hands, and poured Water twice upon them when they hanged them down. Unto this kind of washing *Theophylact* seemeth to have reference, when he saith, that the *Pharisees* did (s) *cubitaliter lavare*, wash up to their elbows. Lastly, others (t) interpret $\pi\upsilon\sigma\mu\acute{\eta}$, to be the fist, or hand closed, and the manner of washing hereby denoted, to be by rubbing one hand closed in the plain or hollow of the other. All imply a diligent and accurate care in washing: the ceremonious washing by lifting up the hands, and hanging them down, best expresseth the

כטילה יאדא

וה שפסדו

Luk. 1. 39.

q *Joseph. Scal-*

lig. Triheres.

r *Munster in*
Deut. 8.

s *Theophylact.*

in *Marc.* 7. 3.

t *Beza in* *majo-*
ribus suis an-
notationibus.

Marc. 7. 3.

super-

n Drusus præ-
terit. Mat. 15.
in addend. &
Buxtorf. Synag.
Judai c. 6. p. 93.
ex Talmud.

superstition, which only was aimed at in the reproof, though all the sorts of washing, to the *Pharisees* were superstitious, because they made it not a matter of outward *decency* and *civility*, but of *Religion*, to eat with washt or unwasht hands, urging such a necessity hereof, (n) that in case a man may come to some water, but not enough both to wash and to drink; he should rather chuse to wash than to drink, though he dye with thirst. And it was deemed amongst them as great a sin to eat with unwasht hands, as to commit fornication. This tradition of washing hands, though it were chiefly urged by the *Pharisees*, yet all the *Jews* maintained it, as appeareth by the places quoted.

We may observe three sorts of washing of hands in use among the *Jews*. 1. *Pharisaical* and *superstitious*, this was reproved. 2. *Ordinary*, for outward *decency*; this was allowed. The third, in token of *innocency*; this was commanded by the *Elders* of the neighbouring Cities, in case of Murder, *Deut.* 21. 6. It was practiced by *Pilate*, *Mat.* 37. 24. and alluded unto by *David*, I will wash my hands in *innocency*, so will I compass thine Altar, *Psal.* 26. 6.

2. When they came from the Market they washt, *Mar.* 7. 4. The reason thereof, was, because they there having to do with divers sorts of people, unawares they might be polluted. The word used by Saint Mark, is βαπτισαντες they baptized themselves: Implied the washing of their whole body. And it seemeth that those *Pharisees* who were more zealous than others, did thus wash themselves always before dinner. The *Pharisee* marvelled that *Christ* had not first washed himself before dinner, *Luk.* 11. 38. Unto this kind of superstition St. Peter is thought to have inclined, when he said, Lord, not my Feet only, but also my hands,
and

and my head, *John* 13. 9. Thus finding his modesty disliked, when he refused to have his feet wash'd by his Lord and Master; now he leapeth into the other extream, as if he had said, Not my feet only, but my whole body. Hence proceeded that Sect of the *Hemero-baptistæ*, i. e. *Daily baptists*, so called (x) because they did every day thus wash themselves.

x *Epiph. l. 1.*
Tom. 1. c. 17.

4. They wash'd their cups, and pots, and brazen vessels, and tables, *Mark* 7. 4.

3. They held it unlawful to eat with sinners, *Mat.* 9. 11. yea, they judged it a kind of pollution to be touched by them. *Luke* 7. 39. If this man were a Prophet, he would surely have known who, and what manner of woman this is which toucheth him, for she is a sinner. Of such a people the Prophet speaketh: They said, Stand apart, come not near to me, or (as the words may be rendred) (y) *Touch me not*, for I am holier than thou, *Esay* 65. 5. (z) The like practice was in use among the *Samaritans*, who if they met any stranger, they cryed out, *μή πρόσλαστον*, *Ne attingas*, *Touch not*.

y *אל תגשני*
Ne attingas me.
z *Scalig. de*
emend. temp. lib.
7. *Idem refert*
Epiphan. lib. 1.
Tom. 1. cap. 13.
a *Theophylact.*
in *Luk. 18. 12.*
It. *Epiph. heres.*
16.
b *Drusius in*
Luc 18. 13.

5. They fasted twice in the week, *Luke* 18. 12. (a) Namely, *Mundays* and *Thursdays*. (b) Because *Moses* (as they say) went up into *Mount Sinai* on a *Thursday*, and came down on a *Munday*.

6. They made broad their *Phylacteries*, and enlarged the borders of their garments, *Matth.* 23. 5. Here three things are worthy our consideration: First, What these *Phylacteries* were. Secondly, What was written in them. Thirdly, Whence they were so called. (c) *Epiphanius* interpreteth these *Phylacteries* to be *πασίλα σήματα πορφύρας*, purple studs, or flourishes, woven in their garments: as if *Epiphanius* had conceived the *Pharisees* garment to be like that which the *Roman Sena-*

c *Epiph. lib. 1.*
Tom. 1. cap. 15.

e Moses Kotsen.
præc. affir. 22.

tors were wont to wear, termed, by reason of those broad-studs and works woven in it, *Laticlavium*: but seeing that these *Phylacteries* were additaments and ornaments, whereof there were (e) two sorts, the one tied to their *Fore heads*, the other to their *Left-hands*; hence it followeth, that by these *Phylacteries* could not be meant whole garments, or any embossments, or flourishing woven in the cloath. Generally they are thought to be schedules or scrolls of parchment, whereof, as I noted, there were two sorts; *Phylacteries for the Fore-head*, or *Frontlets*, reaching from one Ear to the other, and tied behind with a thong; and *Phylacteries for the hand fastened upon the Left-arm above the Elbow on the inside*, that it might be near the heart. Both these sorts were worn, not by the *Pharisees* only, (f) but by the *Sadduces* also, but with this difference; The *Pharisees* haply for greater ostentation, wore their *Hand-Phylacteries* above their *Elbows*: the *Sadduces* on the palms of their *Hands*. (g) Nay, all the *Jews* wore them, our *Saviour Christ* not excepted. The command was general, *Exod. 13. 9.* It shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes. So that it is not the wearing of them which our *Saviour* condemned, but the making of them broad, whereby they would appear more holy than others.

f. Maimon. in
Tephillim. c. 4.
sect. 3.

g Scalig. Tri.
baref. p. 258.

h Chrysost. &
Hier. in Mat.
23.

In these Parchments they wrote (h) only the *Decalogue*, or *Ten Commandments*, in the opinion of *Chrysostome* and *Hierom*: but generally, and upon better grounds, it is thought they wrote these four sections of the Law.

1. The first began, Sanctifie unto me all the first-born, &c. *Exod. 13. 2.* to the end of the 10, verse.
2. The second began, And it shall be when the Lord

Lord shall bring thee, &c. *Exod.* 13. 11. to the end of the 16. *verse*.

3. The third began, Hear O Israel, &c. *Dent.* 6. 4. and continued to the end of ninth *verse*.
4. The fourth began, And it shall come to pass; if you shall hearken diligently, &c. *Dent.* 11. 13. to the end of the one and twentieth *verse*.

These four Sections written in scrolls of Parchment, and folded up, they fastned to their *fore-heads* and their *left-arms*: those that were for the *fore head*, they wrote in four distinct pieces of Parchment, (*i*) especially, and if they wrote it in one piece; the length of every Section ended in one column, and they did put them into one skin, in which there was the proportion of four houses or receptacles, and not into four skins: every receptacle was distinct by it self; and those that were for the hand, were written in one piece of Parchment principally, the four Sections in four columns; but if they wrote them in four pieces, it was at length, and they put them in a skin that had but one receptacle. (*k*) In time of persecution when they could not openly wear these *Phylacteries*, then did they tie about their hands a red thread, to put them in mind of the blood of the Covenant of the Law.

Touching the name, *Moses* calleth them תפלות *Totaphoth*, which word hath almost as many *Etymologies*, as *Interpreters*; the most probable in my opinion, is, that they should be so called *per Antiphrasin*, from *אין* *Incedere*, to go or move, because they were *immoveable*: Hence the *Septuagint* translate them, ἀσάλευτα, *Immoveable ornaments*. The *Rabbins* call them *Tephilim*, *Prayer-ornaments*: (*l*) others call them *Pittacia*, & *Pittaciola*, from *πίττακιον*, which signifieth a piece or

i Moses Kot-
sens. fol. 104.
col. 3.

k Munster de
præcept. affirm.

l Hieronym. in
Mat. 23.

m Scalig. Tri.
hæres. cap. 7.

ii Concil. quinti.
Sexti, Canon 61.

o. Vide D. Kim-
chi. Radic.
p Tò με-
γαλυνέει,
apud Euri-
pidem in Bac-
chis, valet,
Magnifice ja-
flare, Efferre.
Magnificare
apud Varonem
& Plinium
eadem signifi-
catione usurpa-
tur. Theodor.
Beza in Mat.
23.

parcel of Cloth. In the Gospel they are called φυλακτήρια, *Phylacteries*, from φυλάττω, to *conserve* or *keep*. First, because by the use of them, the *Law* was kept and preserved in memory. Secondly, because the Pharisees superstitiously conceited, that by them, as by Amulets, Spells, and Charms, hanged about their necks, themselves might be preserved from dangers. The word φυλακτήριον signifieth a Spell; and Hierome testifieth, that the Pharisees had such a conceit of these ornaments: In which place he compareth the Pharisees with certain superstitious women of his time, who carried up and down, upon the like ground, *parvula evangelia*, & *crucis ligna*, short sentence out of the Gospel, and the reliques of the Cross. The same Superstition hath prevailed with many of latter times, who for the same purpose hang the beginning of (m) Saint John's Gospel about their necks. And in the year of our Lord 692. certain Sorcerers were condemned for the like kind of Magick, by the name of φυλακτῆριον, that is, *Phylacterians*.

Thus much of their *Phylacteries*: In the same verse is reproved the *inlarging of their borders*. (o) That which we read borders in the Gospel, is called, Num. 25. 38. תצית *Tsitith*, *Fringes*, and גדילים *Gadilim*, Deut. 22. 10. which word we likewise translate in that place, *Fringes*. They were in the fore-quoted places commanded, and our Saviour Christ himself did wear them, Luk. 8. 44. The latter Hebrew word signifieth a *large Fringe*, which aggravateth the superstition of the Pharisees, in making their Fringes larger, when the Law had allowed them large. This literal exposition I take to be most agreeable with the Text, though to *inlarge* in (p) Greek and Latine some-
times

times, signifieth to *boast, vaunt, or brag of a thing*; and in this sense it may very well fit a *Pharisee*. The reason of this command was, to put them in mind of the commandments, *Numb. 15*. And for the furtherance of this duty, (q) they used sharp thorns ^{q Hieron. in Mat. 23.} in their Fringes, that by the often pricking of the Thorns, whether they walked or sate still, they might be the more mindful of the Commandments.

There were (r) seven sorts of *Pharisees*. 1. *Phariseus* ^{r Talmud. tract. Siche. Suta. cap. 3.} *Sichemita*, He turned *Pharisee* for gain, as the *Sichemites* suffered themselves to be circumcised.

2. *Phariseus truncatus*, so called, as if he had no feet, because he would scarce lift them from the ground when he walked, to cause the greater opinion of his meditation.

3. *Phariseus impingens*. He would shut his eyes when he walked abroad, to avoid the sight of Women, in so much that he often dash'd his head against the walls, that the blood gush'd out.

4. *Phariseus, Quid debeo facere, & faciam illud*. He was wont to say, *What ought I to do? and I will do it*. Of this sort seemeth the man in the Gospel to have been, who came unto Christ, saying, *Good Master, what shall I do? &c.* and at last replied, *All these have I done from my youth upward*, Luke 18.

5. *Phariseus mortarius*; So called because he wore a hat in manner of a deep Mortar, such as they use to bray spice in, in so much that he could not look upward, nor of either side; only down-ward on the ground, and forward or forth-right.

6. *Phariseus ex amore*; Such a one as obeyed the Law for the Love of Vertue.

7. *Phariseus ex timore*; Such a one obeyed Law for fear of punishment. He that conformed for fear

had respect chiefly to the *negative Commandments*; but he that conformed for love, especially respected the *Affirmative*.

C H A P. XI.

Of the Sadduces.

TO omit other *Etymologies* of the name, there are two only, which have shew of probability. (f) Some derive it from *Sedek Justicia*; as if they had been *Justiciaries*, such as would justify themselves before *Gods Tribunal*. (t) There are that derive it, and that upon more warrantable grounds, from *Sadoc*, the first Author of the heresie; so that the *Sadduces* were so called from *Sadoc*, as the *Arrians* from *Arrius*, the *Pelagians* from *Pelagius*, the *Donatists* from *Donatus*, &c.

f Epiphan. lib. 1.
cap. 14.
t Ἰσο ἀρεσι-
ἀρχὴ Σα-
δὸκ ὁ
ἐκζητῶν.
Theophylact.

a Epiph. hæres.
14. It. Tertul.
de præscript.
c. 45.
x Origen contra
Celsum. l. 2.
y Epiph. hæres.
13.

This *Sadoc* lived under *Antigonus Sochaus*, who succeeded *Simon the Just*. He was *Antigonus* his scholar, and by him brought up in the doctrine of the *Pharisees*, but afterward fell from him, and broacht the heresie of the *Sadduces*; which heresie, because it had much affinity with that which the Heretique *Dositheus* taught, hence are the *Sadduces* said to (u) be a branch or skirt of the *Dositheans*, though in truth *Dositheus* lived not till (x) after *Christ*; and although these two heresies did agree in many things; yet in a main point they differed. (y) *Dositheus* believed the Resurrection, the *Sadduces* denied it; and by consequence the *Dositheans* believed all other points necessarily flowing from this.

z Aboth. cap. 1.

The occasion of this heresie was this. (z) When *Anti-*
gonus

gonus taught; that we must not serve God as servants serve their Masters, for hope of reward, his scholars Sadoc and Baithus understood him, as if he had utterly denied all future rewards or recompence attending a godly life, and thence framed their heresie, denying the resurrection, the world to come, Angels, Spirits, &c.

Their Dogmata, Canons, or Constitutions were, 1 They rejected (a) the Prophets, and all other Scripture save only the five Books of Moses. Therefore our Saviour, when he would confute their error concerning the resurrection of the dead, he proves it not out of the Prophets, but out of Exod. 3.6. *I am the God of Abraham, the God of Isaac, and the God of Jacob*, Mat. 22.32. a Joseph Antiq. lib. 13. c. 18.

2. They rejected (b) all traditions. Whence, as they were called מינין Minai, i. Heretiques, in respect of the general opposition between them and the Pharisees. b Elias in Pw First, because the Pharisees were in repute the only Catholicks. Secondly, because in their Doctrine, the Pharisees were much nearer the truth than the Sadduces: So in respect of this particular opposition, in the ones rejecting, the others urging of traditions, the Sadduces were (c) termed קראים Karaim, c Drusius de trib. sect. c. 8. l. 3. p. 150. Biblers, or Scripturists.

3. They said there was no reward for good works, nor punishment for ill, in the world to come. Hence Saint Paul perceiving that in the Council the one part were Sadduces, the other Pharisees, he cried out, *Of the hope i. of the reward expected, and of the resurrection of the dead, I am called in question*, Act. 23.6.

4. They denied the resurrection of the body, Act. 23.8. Mat. 22.23. Luke 20.27.

5. They said the souls of men are (d) annihilated at their death.

6. They denied Angels and spirits, Acts 23.8.

7. They

d Joseph. de bello Judae. lib. 2. c. 12.

e Joseph. l. 13.
c. 9.

7. They wholly denied (e) Fate or Destiny, and ascribed all to mans Free-will.

f Epiphanius Tom.
i. lib. 1. hares.
14.

g Drusius de
trib. sect. lib. 3.
cap. 11. ex Il-
medenu.

The Samaritanes and the Sadduces are of neer affinity: but yet they differ. First (f) The Samaritanes sacrificed at the Temple built upon Mount Gerizim; but the Sadduces sacrificed at Jerusalem. Secondly, The Samaritanes allowed no commerce with the Jews. John 4.9. yea, the mutual hatred between the Samaritanes and the Jews was so great, that it was not lawful for the Jews to eat or drink with the Samaritanes. How is it that thou being a Jew, askest drink of me which am a Woman of Samaria? Joh. 4.9. Nay, whereas liberty was granted unto all Nations of the earth to become Profelytes to the Jews, so did the Jews hate the Samaritanes, that they would not suffer a Samaritan to be a Profelyte. This appeareth by that solemn (g) Excommunication, termed *Excommunicatio in secreto nominis tetragrammati*: The form thereof, as it was applyed (say they) by Ezra and Nehemiah unto the Samaritanes, was thus. They assembled the whole Congregation into the Temple of the Lord, and they brought 300 Priests, and 300 Trumpets, and 300 Books of the Law, and as many boys, and they sounded their Trumpets, and the Levites singing cursed the Samaritanes by all the sorts of Excommunication, in the mystery of the name Jehovah, and in the Decalogue, & with the curse of the superiour house of judgment, and likewise with the curse of the inferiour house of Judgement, that no Israelite should eat the bread of a Samaritane, (whence they say, he which eateth of a Samaritanes bread, is as he who eateth swines flesh) and let no Samaritane be a Profelyte in Israel, and that they should have no part in the resurrection of the dead. R. (h) Gersom forbade the breaking open of the Letters, under the penalty of this

h Buxtorf. Epist.
Heb. p. 59.

this *Excommunication*. This proveth what formerly was said, namely, that between the *Jews* and the *Samaritanes* there was no commerce; but the *Sadduces* familiarly conversed with the other *Jews*, even with the *Pharisees* themselves; yea, both sate together in the same *Council*, *Acts* 23.6. Now the *Samaritanes* and *Sadduces* agree. 1. In the rejection of all traditions. 2. In the rejection of all other Scriptures save only the five Books of Moses. 3. In the denial of the resurrection and the consequences, as future punishments, and rewards according to mens works. But the *Samaritanes* held that there were *Angels*, which the *Sadduces* denied. For the proof of these Agreements and Disagreements between them, read *Epiphanius*, *heres.* 9. & 14.

Touching the *Samaritanes*, there are three degrees or alteration in their Religion, observable. First, the strange Nations, transplanted by *Salmanesar* into *Samaria*, when *Israel* was carried away Captive into *Assyria*, worshipped every one the God of their own Countries, *2 King.* 17. Secondly, when they saw they were devoured by Lions, because they feared not the Lord; the King of *Assyria* sent one of the *Priests* which was taken Captive, to instruct them in the true worship of God: Which manner of Worship though they received, yet they would not lay aside their former Idolatry, but made a mixture of Religions, worshipping the living God, and their own dumb Idols. Thirdly *Manasses*, brother to *Jaddus* the High-priest, in *Jerusalem*, being married to *Sanballet*, the *Horonite's* Daughter, by reason of *Nehemiah's* charge of putting away their strange Wives, being driven to that exigent, that he must either put away his wife, or forgo the hope of the Priesthood; by

H

Sanballets

Sanballets means he obtain'd leave from *Alexander the Great*, to build a *Temple* (l) upon *Mount Garizim*, one of the highest mountains in *Samaria*, whither many other apostated *Jews* fled, together with *Manasses* being made their *High-priest*; and now the sect of *Samaritanes* (between whom and the *Jews* there was such hatred) began, now all those fore-mentioned errors were maintained: And of this Hill it is, that the *Woman of Samaria* speaketh, *John 4.20*. Our Fathers worshipped in this *Mountain*, &c.

1 Joseph. Antiq. lib. 11. cap. 8.

By comparing the *Dogmata* of the *Pharisees*, with these of the *Sadduces*, we may perceive a manifest opposition between them; yet both these joyned against *Christ*, *Mark 12*.

m Gorionides cap. 29.

n Euseb. hist. l. 2. c. 23. Ex Joseph. Antiq. lib. 20. cap. 8.

This heresie, though it were the grossest amongst the *Jews*, yet was it embraced and maintained by some of the high *Priests* themselves: (*m*) *Joannes Hyrcanus* was a *Sadducee*, so were his sons, *Aristobulus* and *Alexander*, (*n*) and likewise *Ananus* the younger; so that *Moses Chair* was not amongst them exempted from error, no nor heresie.

CHAP. XII.

Of the Essenes.

THE Etymologies of the Names *Essai*, or *Esseni*. i. *Essenes*, are divers; that which I prefer is from the *Syriack* ܐܫܐ *Asha*, signifying *Deagreuér*, to heal or cure Diseases. (*a*) Hence are the men so often termed, *Deagreuélai*, and the Women amongst them, *Deagreuélides*, that is, *Physicians*. For though

a Joseph. de bello Judaic. lib. 2. c. 12. p. 786.

though they gave themselves chiefly to the study of the *Bible*, yet withall they studied *Physick*.

Of these *Essenes* there were two sorts; some *Theoricks*, giving themselves wholly to *speculation*; others *Practicks*, laborious and painful in the daily exercise of those *handy-crafts*, in which they were most skilful. Of the latter, *Philo* treateth in his book intituled, *Quod omnis vir probus*: Of the former, in the book following, intituled, *De vita contemplativa*.

Their *Dogmata*, their *Ordinances*, or *Constitutions*, did symbolize in many things with *Pythagoras* his, where they do agree. Therefore my purpose is, first to name *Pythagoras* his; and then to proceed on with the *Essenes*. They follow thus.

The (b) *Pithagoreans* professed a *Communion of goods* b *Aul. Gell. l. 1. c. 10. l. 1. It. Laert. in Pythag.*
 So the *Essenes*, (c) they had one common purse or stock, none richer, none poorer than other; out of this common treasury, every one supplied his own wants without leave, and administred to the necessities of others: only they might not relieve any of their kindred without leave from their Overseers. They did not buy or sell among themselves, but each supplied the others wants, by a kind of Commutative bartring: yea liberty was granted to take one from another what they wanted, without exchange. They performed offices of Service mutually one to another; for mastership and service cannot stand with Communion of goods: and servants are commonly injurious to the state of their Masters, according to that saying of *R. Gamaliel*. (d) He that multiplieth servants, multiplieth thieves. When they travelled, besides weapons for defence, they took nothing with them; for in whatsoever City or Village they came

κοινὰ τὰ
φιλον εἶναι.

מרבח
עבדים
מרבח גור
Marbe gnaba-
dim. Marbe ge-
zel. Pirke.
Aboth. cap. 1.

came, they repaired to the fraternity of the *Essenes*, and were there entertained as members of the same. And if we do attentively read *Josephus*, we may observe that the *Essenes* of every City joyned themselves into one common Fraternity or Colledge. Every Colledge had two sorts of Officers: First, *Treasurers*, who looked to the common stock, provided their diet, appointed each his task and other publick necessities. Secondly, *Others* who entertained their strangers.

e *Iustin lib 20.*
f *Joseph. de*
Bello Judaic.
lib. 2. c. 12.

2. The Pythagoreans shunned (e) pleasures. (f) So did the *Essenes*: to this belongeth their avoiding of oyl, which, if any touched unawares, they wiped it off presently.

g *Suidas, It.*
Ælian. de va-
ria hist. l. 12.
cap. 32.

3. Pythagoreans (g) garments were white: (h) So were the *Essenes* white also, modest not costly: when once they put on a suit, they never changed it till it was torn, or worn out.

h *Joseph. de*
bello Judaic.
lib. 2. cap. 12.

4. The Pythagoreans forbade (i) Oathes. (k) So did the *Essenes*; they thought him a noted Lyar, who could not be believed without an Oath.

i *Laer. in vita*
Pythagoræ.

k *Philo Judæus.*
l *Suidas, It. La-*
ertius.

5. The Pythagoreans had their (l) Elders in singular respect. (m) So had the *Essenes*, The body, or whole company of the *Essenes* were distinguisht *ἡς πολεμίας τῶν αἰώνων*, into four ranks, or orders, according to their Seniority; and if haply any of the superiour ranks had touched any of the inferiour, he thought himself polluted, as if he had touched an Heathen.

m *Joseph. de*
bello Judaic.
lib. 2. cap. 12.

n *Suidas.*

o *Philo de vita*
contemplativa.

p *Laertius in*
vita Pythag.

q *Joseph. Antiq.*
lib. 18. cap. 2.

6. The Pythagoreans drank (n) water. So did the (o) *Essenes* only water, wholly abstaining from Wine.

7. The Pythagoreans used (p) *δυσκίαις ἀψύχοις* inanimate sacrifices. So did the (q) *Essenes*: They sent gifts to the Temple, and did not sacrifice, but preferred the use of their holy water before sacrifice, for which reason

reason the other *Jews* forbad them all access unto the Temple.

8. *The Pythagoreans ascribed (r) all things to fate or destiny. So did the (s) Essenes. In this Aphorism all three Sects differed each from other. The Pharisees ascribed some things to Fate, and other things to Mans Free-will. The Essenes ascribed all to Fate, nothing to Mans free-will. The Sadduces wholly deny Fate, and ascribed all things to the free-will of Man.*

9. The Pythagoreans the (t) first five years were not permitted to speak in the School, but were initiated per *quinquennale silentium*, (u) and not until then suffered to come into the presence of, or sight of Pythagoras. To this may be referred the *Essenes* silence at Table straightly observed, so that *Decem simul sedentibus, nemo loquitur invitis novem*; (x) *Drusius* renders it, that ten of them sitting together, none of them spake without leave obtained of the nine. When any did speak, it was not their custom to interrupt him with words, but by nods of the head, or beckenings, or holding their finger, or shaking their heads; and other such like dumb signes and gestures, to signifie their doubtings, disliking, or approving the matter in hand. And to the time of silence amongst the *Pythagoreans*, that it must be for five years, may be referred the initiation of the *Essenes*; for, amongst them none were presently admitted into their *Society*, with full liberty, but they under-went four years of tryal and probation. The first year they received *Dolabellam*, (y) *Perizoma*, & *vestem albam*; a Spadle, with which they digged a convenient place to ease Nature; a pair of Breeches, which they used in bathing or washing themselves; a white garment, which especially that Sect affected. At this time they had

r Suidas.
s Joseph. Antiq.
lib. 13. cap. 9.

t Quinquenne
hoc silentium a
Pythagora au-
ditoribus suis
indictum voca-
bant. *ἡμεροδία*
a cohibendo ser-
mone.
u Laertius in
Pythagor.
x Drusius de
trib. sect. l. 4.

y Joseph. de
bello Judaic.
lib. 2. cap. 12.

their commons allowed them, but without, not in the common dining hall. The second year they admitted them to the *participation of holy waters*, and instructed them in the use of them. Two years after they admitted them in *full manner*, making them of their *Corporation*, after they had received an Oath, truly to observe all the rules and ordinances of the *Essenes*. If any brake his Oath, an hundred of them being assembled together, expelled him, upon which expulsion commonly followed death within a short time; for none having once entred this Order, might receive alms or any meat from other; and themselves would feed such a one only with distasteful herbs, which wasted his body, and brought it very low, sometimes they would readmit such a one being brought near unto death; but commonly they suffered him to die in that misery.

^a Philo item

Joseph.

^a Joseph. de bello Judaic.

lib. 2. cap. 12.

10. The *Essenes* (z) worshipped toward the Sun-rising,

11. The *Essenes* bound themselves in their Oath, to

(a) preserve the names of Angels: The phrase impleth a kind of worshipping of them.

12. They were above all others strict in the observation of the (b) Sabbath day; on it they would dress no meat, kindle no fire, remove no Vessels out of their place; no, nor ease Nature. (t) Yea, they observed ἐβδομάδων ἐβδομάδας, every seventh week, a solemn Pentecost; seven Pentecosts, every year.

^b Joseph. ib.

^c Philo de vita contemplat.

13. They abstained from marriage, not that they disliked marriage in it self, or intended an end or period to procreation; but partly, in wariness of womens intemperance; partly, because they were perswaded that no woman would continue faithful to one man. This avoiding of marriage is not to be understood generally of all the *Essenes*, for they disagreed among

among themselves in this point. Some were of the opinion before noted: Others married for propagation. *Nilominus autem cum tanta ipsi moderatione conveniunt, ut per triennium explorent valitudinem fœminarum, & si constanti purgatione apparuerint idoneæ partui, ita eas in matrimonia asciscunt. Nemo tamen cum prægnante concumbit, ut ostendant, quod nuptias non voluptatis, sed liberorum causa inierint.* Thus the latter sort preserved their Sect by the procreation of children: The former sort preserved it by a kind of adoption of other mens Children, counting them as neer kinsmen, and tutoring them in the Rules of their own Discipline, as *Josephus* witnesseth. (d) *Pliny* addeth also, that many other of the *Jeaus*, when they began to be struck in years, voluntarily joyned themselves unto them, being moved thereunto, either because of the variable state and troubles of the world, or upon consideration of their own former licentious courses, as if they would by this means exercise a kind of penance upon themselves.

d *Plin. hist. l. 5. cap. 17.*

Concerning the beginning of this Sect, from whom, or when it began, it is hard to determine. (e) some make them as ancient as the *Rechabites*, and the *Rechabites* to have differed only in the addition of some rules and ordinances from the *Kenites*, mentioned, *Judg. i. 16.* And thus by consequence the *Essenes* were as ancient, as the *Israelites* departure out of *Ægypt*: for *Jethro*, *Moses* father-in-law, as appeareth by the Text, was a *Kenite*: But neither of these seemeth probable. For the *Kenites* are not mentioned in Scripture, as a distinct order or Sect of people, but as a distinct family, kindred, or Nation, *Numb. 24. 21.* Secondly, the *Rechabites*, they neither did build houses, but dwelt in Tents; neither did they deal in husbandry,

e *Serarius Tribares. l. 3. cap. 9.*

husbandry, they sowed no seed, nor planted Vineyards, nor had any, *Jer.* 35. 7. The *Essenes*, on the contrary, they dwelt not in tents, but in houses; (f) and they imployed themselves especially in husbandry. One of the (g) *Hebrew Doctors* saith, that the *Essenes* were *Nazarites*: but that cannot be, because the Law enjoined the *Nazarites*, when the time of the Consecration was out, to present themselves at the door of the *Tabernacle* or *Temple*, *Num.* 6. Now the *Essenes* had no access to the *Temple*. When therefore, or from what Author, this Sect took its beginning is uncertain. The first that I find mentioned by the name of an *Essene*, was one (h) *Judas*, who lived in the time of *Aristobulus* the son of *Joannes Hyrcanus*, before our *Saviours* birth about one hundred years: However the Sect was of greater antiquity; (i) for all three, *Pharisees*, *Sadduces*, and *Essenes*, were in *Jonathan's* time, the brother of *Judas Macchabeus*, who was fifty years before *Aristobulus*. Certain it is, that this Sect continued until the days of our *Saviour*, and after; for *Philo* and *Josephus* speak of them as living in their time. What might be the reason then, that there is no mention of them in the *New Testament*? I answer; First, the number of them seemeth not to have been great in *Philo* and *Josephus* his time, (k) about four thousand, which being dispersed in many Cities, made the faction weak: And haply in *Jerusalem* when our *Saviour* lived, they were either few or none. Secondly, if we observe histories we shall find them peaceable and quiet, nor opposing any, and therefore not so liable to reproof as the *Pharisees* and *Sadduces*, who opposed each other, and both joyned against *Christ*. Thirdly, why might they not as well be passed over in silence in the *New Testament* especially

f *Joseph. Antiq.*
lib. 18. c. 2.

g *Jos. Scalig. in*
Tribares. c. 23.

h *Joseph. l. 13.*
cap. 19.

i *Joseph. l. 13.*
cap. 9.

k *Philo lib.*
quod omnis pro-
bus, pag. 678.

(especially containing themselves quietly without contradiction of others) as the *Rechabites* in the *Old Testament*, of whom there is mention only once, and that obliquely, although their Order continued about three hundred years before this testimony was given of them by the Prophet *Jeremy*; for between *Jehu* (with whom *Jonadab* was Coetanean) and *Zedekiah*, Chronologers observe the distance of so many years. Lastly, though the name of *Essenes* be not found in Scripture, * yet we shall find in *S. Paul's Epistles* many things reprov'd, which were taught in the School of the *Essenes*. Of this nature was that advice given unto *Timothy*, *1 Tim. 5. 23. Drink no longer water, but use a little wine.* Again, *1 Tim. 4. 3. Forbidding to marry, and commanding to abstain from meats is a Doctrine of Devils*: but especially *Coloss. 2.* in many passages the *Apostle* seemeth directly to point at them, *Let no man condemn you in meat and drink, v. 16. Let no man bear rule over you, by humbleness of mind, and worshipping of Angels, vers. 18. τί δὲ συζητεῖτε, Why are ye subject to Ordinances? ver. 20. The Apostle useth the word δόγματα, which was applyed by the *Essenes* to denote their Ordinances, Aphorisms, or Constitutions. In the verse following he gives an instance of some particulars, Touch not; taste not, handle not, vers. 21. Now the Junior company of *Essenes* might not touch their Seniors: And in their diet, their taste was limited to bread, salt, water, and hyssop. And these ordinances they undertook διὰ πόθον σοφίας, saith *Philo*, for the love of wisdom: but the *Apostle* concludeth, vers. 23. That these things had only, λόγον σοφίας, a shew of wisdom. And whereas *Philo* termeth the Religion of the *Essenes*, by the name of θεοπτεία, which word signifieth religious worship, the A-*

*Vide Chemnic. exem. Conc. Trident. part quarta pag. 120.

I

postle

postle termeth in the same verse, ἐθελοθρησκείαν, *Voluntary-religion*, or *will-worship*: yea, where hetermeth. their Doctrine πάτριον φιλοσοφίαν, a kind of *Philosophy* received from their Fore-fathers by Tradition, Saint Paul biddeth them beware of *Philosophy*, verse 8.

We formerly observed two sorts of *Essenes*; *Practicks* and *Theoricks*: both agreed in their *Aphorisms*, or *Ordinances*; but in certain circumstances they differed.

1. The *Practicks* dwelt in the Cities; The *Theoricks* shunned the Cities, and dwelt in Gardens, and solitary Villages.

2. The *Practicks* spent the day in manual Crafts, keeping of Sheep, looking to Bees, tilling of Ground, &c. they were τεχνίται, *Artificers*. The *Theoricks* spent the day in meditation and prayers, whence they were by a kind of excellency, by *Philo* termed ἱκέται, *Supplicants*.

3. The *Practicks* had every day their dinner and supper allowed them; the *Theoricks* only their supper.

The *Practicks* had for their Commons every one his dish of Water-gruel, and bread; The *Theoricks* only bread, and salt: if any were of a more delicate pallate than other, to him it was permitted to eat Hyssop; their drink for both, was common water.

Some are of Opinion, that these *Theoricks* were *Christian Monks*; but the contrary appeareth, for these reasons:

1. In that whole Book of *Philo*, concerning the *Theoricks*, there is no mention either of *Christ*, or *Christians*, of the *Evangelists*, or *Apostles*.

2. The *Theoricks*, in that Book of *Philo's*, are not any new Sect of late beginning, as the *Christians* at that time were, as is clearly evidenced by *Philo* his

own

own words. First, In calling the Doctrine of the Esenes *πατέραν φιλοσοφίαν*, A Philosophy derived unto them by tradition from their fore-fathers. Secondly, in saying, *Habent priscorum commentarios, qui hujus sectæ autores, &c.*

3. The inscription of that Book, is not only *καὶ βίη θεωρητικῆ*, but also *καὶ ἐκείνῳ*, Now Philo (b) elsewhere calleth the whole Nation of the Jews, *τὸ ἐκείνων γένος*, which argueth, that those Theoricks were Jews, not Christians.

bPhilo in Prin.
lib. de legat.
Caum.

CHAP. XIII.

Of the Gaulonitæ, and the Herodians.

Other Factions there were among the Jews, which are improperly termed Sects. Of these there were principally two. First, *Gaulonitæ*. Secondly, *Herodiani*. The *Gaulonitæ* had their names from one *Judas*, who (a) sometimes was called *Judas Gaulonites*, (b) sometimes *Judas Galileus*, of whom *Gamaliel* speaketh, *Acts* 5: 37. After this man rose up *Judas* of Galilee in the daies of the tribute. The tribute here spoken of was that made by *Cyrenius*, sometimes called *Quirinius*: the name in Greek is one and the same, but differently read by Expositors. This *Cyrenius* was sent from *Rome* and *Augustus*, into *Syria*, and from thence came into *Judæa*, where *Coponius* was President, and there he raised this Tax; which taxation is unadvisedly by some confounded with that mentioned, *Luke* 2. 1. Both were raised under *Augustus*, but they differed. First, this was only of *Syria* and *Judæa*; that in Saint *Luke* was universal, of the whole world. Secondly, this was, when *Archelaus*, *Herods* son, was banished into *Vienna*, having reigned nine years; that, under *Herod* the Great: Whence there is an

a Joseph Antiq-
lib. 8. cap. 1.
b Jo. l. 18. cap. 2.

observable Emphasis, in that Saint *Luke* saith, it was the first taxing, having reference unto this second.

d *Joseph. loco
superius citato.*

(d) The occasion of this Faction was thus: When *Cyrenius* levied this Tax, and seized upon *Achelaus*, *Herod's* sons goods, then arose this *Judas* opposing this Tribute; and telling the people, that Tribute was a manifest token of servitude, and that they ought to call none *Lord*, but only him who was *Lord of Lords*, the God of heaven and earth. Whence those that adhered unto him were called *Gaulonitæ*; they were also called *Galileans*. (e) It was their blood that *Pilate* mixed with their sacrifices, *Luk. 13. 1.* For *Pilate* had not authority over the Nation of the *Galileans*. (f) The reason of this mixture is thought to be, because the *Galileans* forbade sacrifices to be offered for the *Roman Empire*, or for the safety of the *Emperour*: whereupon, *Pilate* being incensed with anger, slew them whilst they were (g) sacrificing. To this faction belonged those murderers, termed *Σιναιοί*, mentioned, *Acts 21. 38.*

e *Decumenius,
Act. 5. 37.
Theophylact.
Luc. 13. 1.
f Theophylact.
in Luc. 13.*

g *Joseph. l. 7. de
bello Judaic.
cap. 28. p. 985.*

Concerning the *Herodians*, those that number them among *Hereticks*, make the heresie to consist in two things: First, in that they took *Herod* the Great for the promised *Messias*; because in his Reign, he being a stranger, the Scepter was departed from *Judah*, which was the promised time of the *Messiah* his coming. Secondly, they honoured him with superstitious solemnities annually performed upon his Birth-day. Of *Herod* his Birth-day the Poet speaketh,

————— *Cum*
*Heredis venêre dies, unctâque fenestrâ,
Disposita pinguem nebulam vomuere lucernæ,
Portantes violas, rubrumque amplexa catinum,
Cauda natat thynni, tumet alta fidelia vino.*
Perf. Sat. I.

Now

Now whether this latter may be referred to *Herod the Great*, I much doubt ; because I find not any Author among the Ancients to speak of *Herod the Great* his Birth-day : It was another *Herod, Tetrarch of Galilee*, otherwise called *Antipas*, whose Birth-day we read celebrated, *Mark 6. 21*. The former point, that the *Herodians* received *Herod* as their *Messiah*, though it hath *(h)* many grave Authors avouching it, yet *(i)* h Epiph. heres. 20 & Theophyl. Mat. 22. 16. & alii plures i Hieron. Mat. 22. 17. others justly question the truth thereof ; for if the *Herodians* were *Jews* (as most think) how then could they imagine, that *Herod*, a stranger, could be the *Messiah* seeing that it was so commonly preached by the *Prophets*, and known unto the People, that the *Messiah* must be a *Jew* born, of the Tribe of *Judah*, and of the house of *David* ?

Others say, *(k)* that the *Herodians* were certain flatterers in *Herod* his Court, varying and changing many points of their Religion with *Herod* their King. k Theodor. Beza Mat. 22. 16.

To omit many other conjectures utterly improbable, I incline to Saint *Hieron*, whose Opinion is, *(l)* l Hieron. Mat. 22. 17. that the *Herodians* were those who stood stiffly for tribute to be paid to *Cesar*. It concerned *Herod*, who at first received his Crown from *Cesar*, to further *Cesar's* tribute, not only in way of thankfulness, but also in way of policy, to prevent a possible deposing or disceptring ; for it was in *Cesar's* power to take away the Crown again when it pleased him. Now, in respect that *Herod* sought to kill *Christ*, and the *Herodians* with the *Pharisees* took counsel against him ; unto this our Saviour might have reference, saying, *Mar. 8. 15. Beware of the leaven of the Pharisees, and of the leaven of Herod. Viz. Of their contagious Doctrine, and fox-like subtleties.*

THE
SECOND BOOK
TREATETH OF
PLACES

CHAP. I.

Their Temple.

When the *Israelites* came out of *Ægypt*, *Moses* was commanded to build a *Tabernacle* for the place of *Gods* publick worship. Afterward, when they were settled in the Promised Land, then *Solomon* was commanded to build a *Temple*.

These two shadowed the difference between the *Jews Synagogue*, and the *Christian Church*. The *Tabernacle* was movable, and but for a time : The *Temple* fixed, and permanent : the state of the *Jews* vanishing, to continue in their generations ; the state of *Christians* durable, to continue unto the worlds end. More principally it shadoweth forth the state of the *Church Militant* here on earth, and *triumphant* in heaven : Unto both the *Prophet David* alludeth ; *Lord, Who shall sojourn in thy Tabernacle ? Who shall rest in thine holy Mountain ? Psal. 15. 1.*

There

There were in the same tract of ground three hills, *Sion*, *Moria*, and *Mount Calvary*. On *Sion* was the City and Castle of *David*; on *Moria* was the *Temple*, and on *Mount Calvary* *Christ* was crucified. (a) but all these three were generally called by the name of *Sion*; whence it is, that though the *Temple* were built on *Moria*, yet the Scripture speaketh of it commonly, as if it were upon *Mount Sion*.

a Genebrard in
Chron. lib. 1.
Anno mundi
3146.

In the *Temple* there are these three things considerable: First, the *Sancta Sanctorum*, the *Holy of Holies*; answerable to our *Quire* in the *Cathedral Churches*. Secondly, the *Sanctum*, the *Sanctuary*: answerable to the *Body* of the *Church*. Thirdly, the *Atrium*, the *Court*, answerable to the *Church-yard*.

In the *Holy of Holies* there were the *Golden Censer*, and the *Ark* of the *Testament*, Heb. 9.4.

In (b) the *Ark* there were three things: First, the *pot of Manna*; secondly, *Aaron's rod* that budded: thirdly, the *Tables of the Testament*, Heb. 9.4. Thus they were in *Moses* his time; but afterwards in the days of *Solomon*, only the *Tables of the Law* were found in the *Ark*, 1 King 8.9.

b Sunt qui illud
in n̄ apud
Apostolum, Heb.
9.4. referunt ad
τὴν σκηνὴν
ut dicunt in Ta-
bernaculo se-
cundo, quod ap-
pellent Sancta
Sanctorum, fu-
isse urnam
mannæ, & vir-
gam Aaronis,
tabulasq; fæde-
ris videl. ur-
nam, & vir-
gam ante Ar-
cum; (ita Mo-
ses Kotensis
210. 1.) tabu-
lam autem in
Arca.

The cover of this *Ark* was called *ἱλαστήριον*, the *Propitiatory*, or *Mercy-seat*, because it covered and hid the *Law*, that it appeared not before God to plead against man. It was a type of *Christ*, who likewise is termed *ἱλαστήριον*, our *Propitiation*, Rom. 3.25, & *ἱλασμός* a *Propitiatory*, 1 John, 2.2. At each end of the *Mercy-seat* stood a golden *Cherub*, each *Cherub* stretched forth his wings; and from between them, as from an *Oracle*, God gave his answer, Exod. 25.22. Hence it is, that the *Lord* is said to sit between the *Cherubims*, Ps. 99.1. The posture of the *Cherubims* was such, that their faces were each towards the other, but both

both looking down towards the *Mercy seat* ; they fitly shadowed out the people of the *Jews*, and *Christians*, both looking toward each other, but both expecting salvation in *Christ* only.

In the *Sanctuary*, there was the *Incense-altar* in the middle, and the *Table*, with the twelve *Loaves* of *Shew-bread* on it, on the one side, and the *Candlestick* on the other. The *Incense-altar* was a type of our prayers, *Psal.* 141. 2. And that this *Altar* must be once every year sprinkled with the blood of the *Sacrifice* by the *High-priest*, *Exod.* 30. 10. It teacheth that our very prayers, except they be purified by the blood of *Christ*, they are unavailable before *God*. The twelve loaves were a type of the twelve *Tribes*, and the *Candlestick* a type of the *Word of God*. In them all, we may see the necessity of both ordinances required, *Prayer* and *Preaching*, if we would be presented acceptable unto the *Lord*: The *Candlestick* was a type of *Preaching*; *Incense*, of *Prayer*.

In *Moses* his *Tabernacle* there was but one *Table*, and one *Candlestick*: In *Solomon's Temple* there were ten *Tables*, and ten *Candlesticks*; as likewise in the *Court* of the *Tabernacle*: there was but one brazen *Laver*, in the *Court* of the *Temple* there were ten, and another great *Vessel* wherein the *Priests* washed: In the *Tabernacle* there were but two *silver Trumpets*; in the *Temple* there were an hundred and twenty *Priests* sounding *Trumpets*.

The *Courts* of the *Temple* at the first were but two *Atrium Sacerdotum*, the *Priests Court*; and *Atrium populi*, the *Peoples Court*.

In the *Priests Court* were the brazen *Altar* for *Sacrifices*, and the *Laver* for the washing, both of the *Priests* and the *Sacrifices*. The *Laver*, and the *Altar* situated

scituated in the same Court, signified the same as the water and blood issued out of Christ's side; namely, the necessary concurrence of these two Graces in all that shall be saved, *sanctification, and justification*; *sanctification* intimated by the Laver and Water: *justification* by the Altar and Blood.

The Court for the *Priests*, and the Court for the *people* (e) were separated each from other, by a wall of three cubits high. c Joseph. l. 8. c. 13.

The Court for the *people* was sometimes called the *outward Court*, sometimes the *Temple*, sometimes *Solomon's Porch*, because it was built about with *Porches*, into which the *people* retired in rainy weather: It had *Solomon's* name; either to continue his memory, or because the *Porches* had some resemblance of that *Porch* which *Solomon* built before the *Temple*, 1. King. 6. 3. *Jesus* walked in the *Temple*, in *Solomon's Porch*, John. 10. 28. All the *people* ran unto the *Porch* which was called *Solomon's*, Acts 3. 11. That is, this *outward Court*.

In the midst of the *Peoples Court*, *Solomon* made a brazen Scaffold for the *King*, 2 Chron. 6. 13.

This Court for the *People* went round about the *Temple*, and though it was one entire Court in the days of *Solomon*, yet afterward it was divided by a low wall, so that the men stood in the inward part of it, and the *Women* in the outward. This division is thought to have been made in *Jehosaphat's* time, of whom we read, that he stood in the house of the *Lord*, before the new Court, 2 Chron. 20. 5. that is, before the *Womens Court*.

There was an ascent of fifteen steps or stairs between the *womens Court* and the *mens*, (d) upon these steps the *Levites* sung those fifteen Psalms immediately d R. David. Kimchi Psal. 120.

diately following the one hundredth nineteenth, upon each step on Psalm, whence those Psalms are entitled, *Psalmi Graduales*, Songs of degrees.

In the *Womens Court* stood their *Treasury*, or *Alms-box*, as appeareth by the poor Widows casting her two Mites into it, *Luk. 21.1*. In Hebrew it is termed קרבן *Korban*, the *Chest of Oblations*; the word signifieth barely, an *Oblation*, or *offering*, and accordingly *S. Luk. 21.4.* saith, they all have of their superfluities cast into the offerings; that is, into the *Korban*, or *Chest of offerings*. In Greek it is termed γαζοφυλακίον, whence cometh the Latine word, *Gazophylacium*, a *Treasury*. That set up by *Jekoida*, *2 King. 12.9.* seemeth to have been different from this, and to have been extraordinary, only for the repairing of the *Temple*, for that stood beside the *Altar* in the *Priests Court*; and the *Priests*, not the parties that brought the gifts, put it into the *Chest*. Sometimes the whole *Court* was termed *Gazophylacium*, a *Treasury*. These words spake *Jesus* in the *Treasury*, *John 8.20.* It is worth our noting, that the Hebrew word צדקה *Tsedaka*, signifying *Alms*, signifieth properly *Justice*; and thereby is intimated, that the matter of our *Alms* should be goods justly gotten: And to this purpose they called their *Alms box* קופה של צדקה *Kupha-Sekel Tsedaka*, the *Chest of Justice*; and upon their *Alms-box* they wrote (e) this abbreviature מביא, a gift in secret pacifieth anger, *Prov. 21.14.*

e Buxtorf. de abbrev. in

מביא
f Joseph. l. 2.
contra Apion.
1.666.

In *Herod's Temple* there were (f) four *Porches* the meaning is, our *Courts*, one for the *Priests*, another for *men*, another for *women*, and a fourth for such as were unclean by legal pollutions, and strangers. This outmost *Court* for the unclean and strangers, was separated from the *womens court*, with a stone wall of

of three Cubits high, which wall was adorned with certain pillars of equal distance, bearing this Inscription: (g) *Let no stranger enter into the holy place.*

The Temple at Jerusalem was thrice built. First, by Solomon: Secondly, by Zerobable: Thirdly, by Herod. The first was built in seven years, 1 King. 6. 37. The second in forty six years: It was begun in the second year of King Cyrus, Ezra 3. 8. It was finished in the (h) ninth year of Darius Hystaspis. The years rise thus.

Cyrus reigned

Cambyfes

It was finished in the year
of Darius Hystaspis

30

08

09

} Years.

One year deducted from Cyrus his Reign, there remains 46.

Herod's Temple was finished in (i) eight years. It is greatly questioned among Divines, of which Temple that speech of the Jews is to be understood, John 2. 20. *Forty and six years was this Temple in building.* Many interpret it of the second Temple, saying, that Herod did only repair that, not built a new: But these disagree among themselves in the computation; and the Scripture speaketh peremptorily, that the house was finished in the sixth year of the reign of King Darius, Ezra 6. 15. and Josephus speaketh of Herod's building a new Temple, plucking down the old. (k) It seemeth therefore more probable, that the speech is to be understood of Herod's Temple, which, though it were but eight years in building, yet, at that time, when this speech was used, it had stood precisely forty six years, (l) for so many years there are precisely between the eighteenth year of Herod's Reign, (at which time the Temple began to be built) and the

g Μη δεισας
αδ φυλον εν
τος αυτου
παιδωναι.

In locum san-
ctum transire
alienigena non
debet Joseph.
de bel. Jud.

lib. 6. c. 6.
h Joseph. Antiq.
lib. 11. c. 4.

i Joseph. Antiq.
lib. 15. cap. ult.

k Vide Hospin.
de Orig. Templ.
c. 3.

l Vide suppu-
tationem Func-
cianam. an.

3747.

year of *Christ his baptism*, when it is thought that this was spoken; all which time the *Temple* was more and more adorned, beautified, and perfected, in which respect it may be said to be so long building.

m Hospinian. ex
Talmudistis, de
Orig. Temp. c. 3.

■ D. Kimchi in
Hag. 1. 8. Ea-
dem scribit.
Rabbi Solomon
ibid.

The ancient men are said to weep, when they beheld the second, because the glory thereof was far short of *Solomon's*, Ez. 3. 12. It was inferiour to *Solomon's Temple*: First, in respect of the building, because it was lower and meaner. (m) Secondly, in respect of the Vessels, being now of brass, which before were of pure gold. Thirdly, in respect of five things lost and wanting in the second *Temple*, all which were in the first. First, there was wanting the (n) *Ark of God*. Secondly, *Urim and Thummim*: God gave no answer by these two, as in former times. Thirdly, *Fire*, which in the second *Temple* never descended from heaven to consume their burnt-offerings, as it did in the first. Fourthly, the *Glory of God* appearing between the *Cherubims*, this they termed שכנה Schecina, the habitation, or dwelling of God, and hereunto the *Apostle* alludeth, *In him dwelleth the fulness of the Godhead bodily*, Coloss. 2. 9. Bodily; that is, not in Clouds and Ceremonies, as between the *Cherubims*, but essentially. Lastly, the *Holy Ghost*; namely, enabling them for the gift of *Prophecy*; for between *Malachy* and *John the Baptist*, there stood up no *Prophet*, but only they were instructed per filiam vocis, which they termed בַּת קוֹל Bath Kol, an *Eccho from heaven*; and this was the reason why those *Disciples*, Act. 19. 2. said, *we have not so much as heard whether there be an Holy Ghost*.

Here it may be demanded, How that of the *Prophet Haggai* is true; *The glory of this last house shall be greater then the first*, Hag. 2. 10. I answer, *Herod's Temple* which

was

was built in the place of this, was of statelier building than *Solomon's*, and it was of greater glory, because of *Christ* his Preaching in it.

Herod's Temple was afterwards so set on fire by *Titus* his souldiers, (o) that it could not be quenched by the industry of man: (p) at the same time the Temple at *Delphos*, being in chief request among the Heathen people, was utterly overthrown by earthquakes and thunder-bolts from Heaven, and neither of them could ever since be repaired. The concurrence of which two Miracles evidently sheweth, that the time was then come, when God would put an end both to *Jewish Ceremonies*, and *Heathenish Idolatry*; that the Kingdom of his Son might be the better established.

o *Genebrard*
Chro. l. 2. anno
Christi 69.
p *Theodoret. l. 3.*
c. 11. *Sozome-*
nus, l. 5. c. 19.
20, 21.

CHAP. II.

Their Synagogues, Schools, and Houses of Prayer.

THe word *Synagogue* is from the Greek, συναγω, to gather together; and it is applyed to all things where of there may be a collection, as συναγωγή γάλακτος. *copia lactis*, συναγωγή πλεμμοιο; *collectio eorum quæ sunt ad bellum necessaria*. God standeth in *Synagoga Deorum*, the Assembly of Judges: But *Synagogues* are commonly taken for houses dedicated to the worship of God, wherein it was lawful to pray, preach, and dispute, but not to sacrifice. In Hebrew it was called, דבניס בית *Beth Hacneseth*, the House of Assembly. The Temple at *Jerusalem* was as the Cathedral Church; the *Synagogues*, as petty Parish Churches belonging thereunto.

Concerning

Concerning the time when *Synagogues* began, it is hard to determine. It is probable that they began when the Tribes were settled in the promised Land. The Temple being then too far distant for those which dwelt in remote places, it is likely that they repaired unto certain *Synagogues* instead of the Temple. That they were in *David's* time appeareth; *They have burnt all the Synagogues of God in the land*, *Psal.* 74. 8. And, *Moses* of old time had in every City, them that preached him, being read in the *Synagogues* every Sabbath day, *Act.* 15. 21.

a *Sigonius de*
rep. Heb. l. 2.
cap. 8.

b *Philo in le-*
gat ad Caium.
c Vide Tremel.
Acts 6. 9.

In *Jerusalem* there were (a) four hundred eighty *Synagogues*, besides the Temple; partly for *Jews*, partly for *strangers*: one for strangers was called the *Synagogue of the Libertines*, *Act.* 6. 9. Whence it had that name, whether from the *Roman Libertines*, such as had served for their freedom, being opposite to the *Ingenui*, those that were free-born; (for many of those *Libertines* became *Proselytes*, and had their (b) *Synagogues*) or whether it were from (c) *Lubar*, signifying an *high place*; (for as their Temple, so their *Synagogues* and *Schools* were built on *hills* and *high places*) because it is said, *Prov.* 1. 21. *Wisdom calleth in high places*: I leave to the judgment of the Reader.

d *Maimon. in*
Tephilla. c. 11.
Sec. 1.

e *Buxtorf. de*
abbreviatur,
pag. 73, 181,
174.

Out of *Jerusalem*, in others Cities and Provinces, were many *Synagogues*: there were *Synagogues* in *Galilee*, *Mat.* 4. 23. *Synagogues* in *Damascus*, *Acts* 9. 2. *Synagogues* at *Salamis*, *Acts* 13. 5. *Synagogues* at *Antiochia*, *Acts* 13. 14. Yea, their tradition is, that (d) *Wheresoever ten men of Israel were, there ought to be built a Synagogue.*

Their *Synagogues* had (e) many *Inscriptions*, over the gate was written that of the *Psal.* 118. 20. *This is the gate of the Lord, the righteous shall enter into it.* In the walls,

walls, these and the like sentences; Remember thy Creator. And enter into the house of the Lord thy God in humility. And prayer without attention is like a body without a soul. And silence is commendable in time of prayer.

As the Courts of the people before the Temple were distinguish'd by a wall into two rooms, the one for men, the other for women: So in the Synagogues, the women were separated from the men, (f) by a partition of Lattice, or wire-work.

f Talmud in
tract. Suta. cap.
ult. vi. Buxtorf.
Synag. c. 9.
p. 240.

In the Synagogues the Scribes ordinarily taught, but not only they, for Christ himself taught in them, &c. He that gave liberty to preach there, was term'd ἀρχισυναγωγός. The Ruler of the Synagogue. There was also a Minister who gave the book unto the Preacher and received it again, after the Text had been read. Christ closed the book, and gave it again to the Minister, Luke 4 20. This is probably him, whom they called שלiah צבור Sheliach Tsibbur, the Minister or Clerk of the Synagogue.

Their Schools were different from the Synagogues. Paul having disputed for the space of three months in the Synagogue, because divers believed not, but spake evil of that way, he departed from them, and separated the Disciples, disputing daily in the School of one Tyrannus, Act. 19. 8, 9, 10.

Their School sometimes is called בית Beth, an house, simply, as appeareth by that saying; (g) Octo-
decim res de quibus contentio fuit inter domum Sam-
mai, & domum Hillel, ne Elias quidem abolere posset.
Those 18 matters controverted between the house of
Sammai, and the house of Hillel, Elias himself could
not decide; that is, between their two Schools. Some-
time it is called בית המדרש Beth hammidrash an
house of subtle and acute exposition. Here points
were

g Drusus de
tribus sect. l. 2.
c. 10.

h Maimon. Te-
phill. c. 11.
Sect. 14.

* Paraphrast.
Chal. in hunc
locum.

were more exactly and punctually discussed, than in the Synagogue, or Temple; whence they held it a profounder place for exposition, than the Temple: To this purpose tend those sayings; (h) *They might turn a Synagogue into a School, but not a School into a Synagogue, for the sanctity of a School is beyond the sanctity of a Synagogue*, And that groweth from *Vertue to vertue*, Psa. 84. 7. * they interpret a kind of promotion, or degree, in removing from their Temple to their School. In their Temple, their Sermons were, as it were, *Ad populum*: In their Schools, *Ad Clerum*.

As they had Synagogues, so likewise Schools, in every City and Province, and these were built also upon hills. There is mention of the hill *Moreth*, Jud. 7. 1. that is, *the hill of the Teacher*.

The Masters when they taught their Scholars, were said to give: *Give unto the wise, and he will be wiser*, Prov. 9. 9.

The Scholars when they learned any thing, were said to receive it: *Hear my son, and receive my words* Prov. 4. 10. Hence is that of the Apostle: *This is a true saying, and by all means worthy to be received*, 1 Tim. 1. 15. That is, learned. The like Phrases of speech are in use among the (i) Latines.

i Da si grave
non est. Hor. l. 2.
Satyr. 8.
Sed tamen iste
Deus qui sit, da
Tytere nobis.
Virg. Bucol.
Accipe nunc
Danaum insi-
dias---Virg.
Æneid. l. 2.
k Epiphan. Tom.
2. l. 3. c. 80.
l Beza Act. 16.
13.
m Philo. Jud.
de vita Moſis,
p. 55c.

Whether their Oratories or places of prayer called *Prosenchæ* were different places from their Schools, or Synagogues, I have not yet learned. That some of these were without the City, that proveth nothing, for so might Synagogues and Schools too. Epiphanus treateth of these (k) Oratories, but there he speaketh not one word to shew the lawfulness of civil businesses to be done in them: could that be proved, a difference would easily be shewn. Some say they were (l) Synagogues, others (m) Schools. Of this house of Prayer

prayer, mention is made, *Acts* 16.13. in which S. Paul
 fate down and spake unto the women: which gesture
 intimateth rather preaching than praying: true, all
 gesture was in use for prayer; standing, kneeling, sit-
 ting: *Abraham* stood before the Lord, *Gen.* 18.22. that is,
 he prayed. The Publican stood afar off and prayed, *Luke*
 18.13. Whence by way of Proverb they said (n) *Sine* n R. Juda. in
 lib. Mular. vide
 Druf. prat.
 Matth. 5. 5.
stationibus non subsisteret mundus; Were it not for
 standing the World could not stand. *Stephen* kneeled
Acts 7.60. *David* fate before the Lord, and said, 2 *Sam.*
 7.18. Yet sitting, when the speech is to the people, not
 to the Lord, implieth preaching, not prayer. It is pro-
 bable, that as at the Gate of the Temple, so at the Gate
 of these Oratories, the poorer sort of people assem-
 bled to expect alms: Whence some use the word (o) *Proseucha*, to signifie an Hospital. o Qua te quero
 Proseucha? Ju-
 ven. Sat. 3.
 p Caninius de
 locis N. Testam:
 cap. 5. p. 38.

The (p) *Talmudists* taxed the peoples negligence
 in prayer, saying they used three sorts of *Amen*, and
 all faulty. A faint *Amen*, when they prayed without
 fervency. A hasty *Amen*, when they said *Amen* before
 the prayer was done. A lazy *Amen*, when they pro-
 nounced it at length, as if they were asleep, dividing
 the word *A-men*. The first they termed *יְתוּמָה* *Jetho-*
ma, *pupillum*. The second *חֶטְפָּה* *Chetupha*, *Surrepti-*
tium. The third *קִטְנָה* *Ketugna*, *Sedile*, quasi in
duas partes sectum per oscitantiam.

CHAP. III.

Of the Gates of Jerusalem.

THe gates of the whole circuit of the (a) wall a- a Scheindler
 pentaglot.
 bout Jerusalem were nine: The Sheep-gate, *Neb.*
 3.1. This was near the Temple, and thorow it were
 led

b Statius cit.
vid. l. 2. c. 11.

led the *Sleep* which were to be sacrificed, being washed in the Pool *Bethsaida* near the gate; *The Fish-gate*, *Nehem. 3. 3.* before this *Judas* is thought to have hanged himself. (b) Some think that these two Gates, and likewise the *Horse-gate*, *Nehem. 3. 28.* were so called, because they were in manner of three several *Market-places*; and at the one *Gate*, *Sleep*; at the other, *Fish*; and at the third, *Horses* were sold. The *Old gate* was so called, because it was supposed to have remained from the time of the *Jebusites*, and not to have been destroyed by the *Assyrians*; it was near *Calvary*, and without this Gate *Christ* was crucified. Concerning the other Gates little is spoken.

c R. *Juda* in L.
Musar. vid.
Dyus praterit.
Joan 9. 22.

Touching the Gates of the *Temple*, there were (c) two of principal note, both built by *Solomon*, the one for those that were new married, the other for mourners and excommunicate persons. The mourners were distinguished from the excommunicate persons, by having their Lips covered with a skirt of their garment; none entered that gate with their lip uncovered, but such as were excommunicate. Now the *Israelites*, which on the *Sabbath* days, sate between those Gates, said unto the new married: *He, whose Name dwelleth in this house, glad thee with Children.* Unto the mourner, *He which dwelleth in this house, glad and comfort thee.* Unto the excommunicate, *He, which dwelleth in this house, move thy heart to hearken unto the words of thy fellows.*

Among the *Jews*, the gates were places of chiefest strength, so that they being taken or defended, the whole City was taken, or defended: and they were chief places of *Jurisdiction*, for in them *Judges* were wont to sit, and to decide controversies. Hence proceeded

proceeded those phrases : *The gates of Hell shall not prevail against thee, &c.* And, *Thy seed shall possess the gates of his Enemies.*

C H A P. IV.

Of their Groves, and high Places.

THe ancient *Heathens* did not only not build Temples, (a) but they held it utterly unlawful ^{a Hospin. de Orig. Templ. pag. 1.} so to do. The reason of this might be, because they thought no Temple spacious enough for the Sun, which was their chief God. Hence came that saying, (b) *Mundus universus est Templum Solis* ; ^{b Alex. ab Alex. lib. 2. cap. 22.} The whole world is a Temple for the Sun. Moreover, they thought it unfit to straiten, and confine the supposed Infiniteness of their fancied *Deities* within walls ; and therefore when after-times had brought in the use of Temples, yet their God *Terminus*, and divers others of their Gods were worshipped in Temples open roofed, which were therefore called *ἑνθαυρα* : This I take to be reason why they made choice of Hills and Mountains, as the convenientest places for their Idolatry. These consecrated Hills, are those high places which the Scripture so often forbids. Afterwards, as the number of their Gods encreased ; so the number of their consecrated hills was multiplied, from which their God and Goddesses took their names ; as *Mercurius Cyllenius*, *Venus Erycina*, *Jupiter Capitolinus*. At length to beautifie these holy hills, the places of their idolatrous worship, they beset them with trees, and hence came the consecration of Groves, and Woods, from which their Idols many times were

c *Populus Alci-*
dæ gratissima,
v. tis Iaccho.
Formosa myr-
tus Veneri, sua
Laurea Phæbo.
Virg. Eclog. 7.
d Plin. Nat.
Hist. l. 16 c. 44.
c Maximus Ty-
rius, Sermon. 38.
fol. 225. edit.
Steph.

named. (c) At last some choice and select Trees began to be consecrated. (d) Those French Magi, termed *Dryadæ*, worshipped the Oak, in Greek termed *Δρῦς*, and thence had their names. The *Etrurians* worshipped an *Holm* tree; and (e) amongst the *Celtæ*, a tall Oak was the very Idol or Image of *Jupiter*.

Among the *Israelites*, this Idolatry began under the Judges *Othniel*, and *Ehud*, *Judg. 3. 7.* and at the last it became so common in *Israel*, that they had peculiar Priests, whom they termed *Prophets of the Grove*, *1 King. 18. 19.* and *Idols of the Grove*; that is, peculiar *Idols*, unto whom their Groves were consecrated, *2 King. 21. 7.* *2 Chr. 15. 16.* As Christians in the consecration of their Churches, make special choice of some particular Saints, by whose name they call them, as *Saint Peter's Church*, *S. Paul's*, *S. Andrews*, &c. So they consecrated their Groves unto peculiar *Idols*: whence in prophane Authors we read of *Diana Nemorensis*, *Diana Arduenna*, *Albunea Dea*; all receiving their names from the Groves in which they were worshipped: yea, the Idol it self is sometimes called by the name of a Grove: *Josiah brought out the Grove from the House of the Lord*, *2 King. 23. 6.* It is probable, that in this Idol was pourtraiated the form and similitude of a Grove, and thence it was called a Grove, as those silver similitudes of *Diana's Temple* made by *Demetrius*, were termed *Temples of Diana*, *Acts 19. 24.*

C H A P. V.

The Cities of Refuge.

THese places of Refuge, appointed by God, differed from those of *Hercules*, and *Romulus*, and other *Heathens*; because God allowed safety only to those, who were guiltless in respect of their intention: but the others were common Sanctuaries, as well for the guilty as the guiltless. If any man did fortuitously or by chance kill another man, in such a case liberty was granted unto the Offender to fly; at first, unto the *Altar* for refuge, as is implied by that text of Scripture, *If any man come presumptuously unto his Neighbour, to slay him with guile, thou shalt take him from mine Altar*, *Exod. 21. 14.* Yea, we may conjecture this custome of refuge to have continued in force always, by the practice of *Joab*, *1 King. 2. 28.* Notwithstanding, lest the *Altar* might be too far distant from the place where the fact might be committed, it is probable that therefore God ordained certain *Asyla*, or *Cities of Refuge*, which for the same reason are thought to have been (a) equally distant one from the other in *Canaan*: The Cities were in number six; *Bezer* of the *Reubenites* Country, *Ramoth* in *Gilead*, of the *Gadites*, and *Golan* in *Baschan*, of the *Manassites*: these three *Moses* separated beyond *Jordan*, *Dent. 4. 41, 43.* The other three, appointed by *Joshua* in the Land of *Canaan*, were *Cadesh* in *Galilee* in Mount *Naphtali*; *Schechem* in *Ephraim*, and *Kirathbarba* (which is *Hebron*) in the Mountain of *Judah*, *Josh. 20. 7.* There other Cities of

a Rab. Salom.
Iarchi. Dent.
19. 3.

of like nature; *God* promised the *Israelites*, upon condition of their obedience, after their Coasts were enlarged; but it seemeth that disobedience hindred the accomplishment thereof, for Scripture mentioneth not the fulfilling of it.

b Maimon in
Rotsach. cap. 8.
sect. 5.

Concerning the Cities, the *Hebrews* note from these words, *Thou shalt prepare the way*, Deut. 19. 3. That the *Senate*, or *Magistrates* in *Israel*, were bound to prepare the ways to the *Cities of Refuge*, and (b) to make them fit, and broad, and to remove out of them all stumbling-blocks and obstacles: and they suffered not any Hill or Dale to be in the way, nor water-streams, but they made a Bridge over it, that nothing might hinder him that fled thither. And the breadth of the way to the *Cities of Refuge*, was not less than two and thirty Cubits, and at the partitions of the ways, they set up in writing, *Refuge, Refuge*: that the man-slayer might know and turn thitherward. On the fifteenth of the moneth *Adar*, or *February*, every year the *Magistrates* sent out messengers to prepare the ways.

c Paul. Fag.
Num. 35. 6.

Furthermore it was provided, that two or three wise men should be employed, to perswade the *Avenger of blood*; if haply he did pursue the man-slayer on the way, that he should offer no violence, until the Cause were heard and examined. The manner of examination was thus; The Consistory or Bench of *Justices*, who lived in that quarter where the murder was committed, (c) placed; the party being brought back from the *City of Refuge*, in the Court, or Judgment-Hall, and diligently enquired and examined the cause, who if he were found guilty of voluntary murder, then was he punished with death, but if otherwise the Fact were found casual, then did they safe-

safely conduct the party back again to the *City of Refuge*, where he enjoyed his liberty, not only within the walls of the City, but within certain Territories and bounds of the City, being confined to such and such limits, until the death of the *High-Priest*, that was in those days, at what time it was lawful for the offender to return and come into his own City, and unto his own house, even unto the City from whence he fled, *Josh. 20. 6.* By this means the offender, though he was not punished with death, yet he lived for the time a kind of exile, for his own humiliation, and for the abatement of his *Wrath*, who was the *Avenger of Blood.* (d) The *Areopagite* had a proceeding against casual mans laughter, not much unlike, punishing the offender ἀπειραισμοῦ, with a years banishment: Why the time of this exilement was limited to the death of the *High-Priest* at that time, is not agreed upon by Expositors. But it is most probably thought, that the offender was therefore confined within that City as within a Prison, during the *High-priest's* life, (e) because the offence did most directly strike against him, as being amongst men, ἀρχνϑ, ac princeps sanctitatis, The chief God on earth.

d Masius in
Jof. cap. 20.

e Masius ibid.

THEE

THE
THIRD BOOK
Treateth of
DAYS and TIMES.

CHAP. I.

Their Days, Hours, Weeks, and Years.

BEfore we treat of their Feasts, it will be need-
ful, by way of Preface, to understand some-
what concerning the divisions of their *Days,*
Hours, Weeks, &c.

Their *Day* was two-fold; *Natural*, containing *day*
and *night*, and consisting of 24 hours, or *Artificial*,
beginning at *Sun-rising*, and ending at *Sun-set*. Of
this is that, *Are there not twelve hours in the day?*
John 11.9.

The *Natural-Day* was again two-fold: *Civil*, a
working day, which was destined for Civil businesses
and works: This began at *Sun-rising*, and held till
the next *Sun-rising*, *Mat. 28.1*, or *Sacred*, a Festival or
Holy-day, destined for holy exercises: This began at
Sun-set, and continued till the next *Sun-set*.

Their

Their night was divided into four *quarters*, or greater *houres*, termed four *Watches*, each *Watch* containing three *lesser houres*. The first they called *Caput vigiliarum*, the beginning of the watches, *Lam. 2. 19.* the second was the middle watch, *Judg. 7. 19.* not so termed, because there were only three watches, as ^{a Drus. Judic. 7. 19.} (a) *Drusus* would perswade, but because it dured till *midnight*. The *third watch* began at *midnight*. and held till three of the clock in the morning. If he come in the *second*, or *third watch*, *Luk. 12. 38.* The last, called the *morning watch*, *Exod. 14. 24.* began at three of the clock, and ended at six in the morning. In the *fourth watch* of the night, *Jesus* went out unto them, *Mat. 14. 24.* These *Watches* also were called by other names, according to that part of the night which closed each watch. The first was termed $\epsilon\psi\iota$, the *even*. The second, $\mu\epsilon\sigma\omicron\nu\kappa\tau\iota\omicron\nu$, *Midnight*. The third $\alpha\lambda\epsilon\iota\sigma\epsilon\phi\omega\nu\iota\alpha$, *Cock-crowing*. The fourth $\pi\epsilon\omega\iota$, the *Dawning*. Ye know not when the Master of the house will come, at *Even*, or at *Midnight*, or at *Cock-crowing*, or at the *Dawning*, *Mark 13. 35.*

The day was likewise divided into four *quarters*, as appeareth by the Parable of the Labourers hired into the Vineyard, *Mat. 20.* The first *quarter* began at six of the clock in the morning, and held till nine. The second *quarter* ended at twelve of the clock. The third *quarter* at three in the after-noon. The fourth *quarter* at six of the night. The first *quarter* was called the *third hour*, *vers. 3.* The second *quarter*, the *sixth hour*, *vers. 5.* The third *quarter*, the *ninth hour*, *vers. 5.* The last *quarter*, the *eleventh hour*, *vers. 6.*

Where note, that the three first quarters had their names from that hour of the day, which closed the quarter (for they began the account of their lesser hours, from six a clock in the morning, and our 6,

b Erat autem 7, 8, 9, 10, 11, 12. 1, 2, 3, 4, 5, 6. was their 1, 2, 3, 4, 5, 6, 7,
 primas ternari- 3, 9, 10, 11, 12.) only the last was called the *eleventh*
 us à prima usq; hour, by our Saviour Christ; whereas among the
 ad tertiam, & common people, it either was called, or should have
 dicebatur prima been called, by proportion with the rest, the
 hora, secundus *twelfth hour*; to intimate unto us, that though God
 erat à tertia, in his mercy accept *laboures* into his Vineyard *eleven*
 usq; ad sextam, hours of the day, yet he seldome calleth any at the
 & dicebatur ho- *twelfth*; for that is rather an hour to discharge Ser-
 ra tertia; terti- vants, than to admit new.
 us erat à sexta
 usq; ad nonam,
 & dicebatur

sexta; quartus à Some Expositors finding mention of the dawning
 nona usq; ad ul- of the day, in this Parable, vers. 1. (b) They reckon
 timam quæ erat of the day, in this Parable, vers. 1. (b) They reckon
 duodecima, & the 4. quarters of the day after this manner. *Hora pri-*
 dicebatur nona. *ma, Hora tertia, Hora sexta, Hora nona.* Where first
 Refellit hanc o- they err, in taking the *dawning* of the day for the
 pinionem Tole- first hour of the day; for *πρωϊ*, the *dawning*, signifieth
 tus, receptam the last quarter of the night, called the *Morning watch*.
 licet à multis Secondly, they err in making the last quarter of the
 recentionem (ut day to be the *ninth hour*, for what then shall become
 ipse ait) quoni- of the *eleventh hour*, mentioned in the same Parabe?
 am de undecima
 cujus meminit
 parabola, altum
 apud hos silen-
 tium. Jure va-
 pulant à te, To-
 lete, qui exclu-
 dunt udeci-
 nam, non stant
 tamen asseren-
 da est contra te
 quadripartita
 dici divisio, in
 hoc potissimum
 illorum erro-
 consistit, quod
 horam primam
 faciunt, non in-
 veniunt; horam
 undecimam in-
 veniunt, exclu-
 dunt tamen, ni-

By this division of the day into these four quarters
 or greater hours, the Evangelists are reconciled touch-
 ing our Saviour's Passion. He was crucified at the
 third hour, Mark 15. 25. S. John intimateth his exa-
 mination before Pilate, to have been *Hora quasi sexta*,
 about the sixth hour, John 19. 14. In the first place, un-
 derstand by his crucifying, not his hanging on the
 Cross, which was not till the sixth hour, Luke 23. 44.
 nor his expiration, which was not till the ninth hour,
 Mar. 15. 34. but his examination under Pilate, at which
 time the people cried out, *Crucifixe him, Crucifixe him*;
 and then the third and sixth hour will easily be re-

hil à mente Evangelistarum magis alicum, quam ut in *πρωϊα*, verteretur hora prima dies, qua
 in illorum scr. prissonat quartam noctis vigiliam. Vid. Tolet. in Joan. cap. 19. Annot. 8.

conciled

conciled, for these two hours immediately following one another, what was done on the third hour, might truly be said to be done about the sixth.

Lastly, This sheweth that the hours among the Jews were of two sorts; some lesser, of which the day contained twelve: others greater, of which the day contained four, as hath been above shewn: the lesser are termed *hours of the day*, *Are there not twelve hours in the day?* John 11. 9. The greater, some term *hours of the Temple*, or *hours of prayer*. Peter and John went up into the Temple, at the ninth hour of prayer,

Acts 3. 1. But in truth there are but three hours of prayer, the third, the sixth, and the ninth. (a) The third instituted by Abraham, the sixth by Isaac, and the ninth by Jacob. The third hour the Holy Ghost descended upon the Apostles, *Acts* 2. 15. About the sixth, Peter went up to the house-top to pray, *Acts* 10. 9. At the ninth, Peter and John went into the Temple *Acts* 3. 1.

c Drusius in
præterit. Act. 3.

1. Non fuisse
ultra tres ho-
ras preces
in die apud Ju-
deos, clare te-
statur David
Kimchi.

From these greater hours of the day and night, the Canonical hours in use in the Roman Church, had their beginning; each Canonical hour containeth three lesser hours, so that in the whole night and day there are eight Canonical hours. At six of the clock in the evening began the first, and that is termed *Hora vespertina*, or *vespertinum* simply; (*officium* being understood) their *Vespertine*. At nine of the clock at night began the second, and that is termed *Completorium*, their *Completory*. At midnight began the third, *Nocturnum*, their *Nocturn*. At three of the clock in the morning, began their *Matutinum*, their *Matines*. The Canonical hours for their day service were named, *Hora prima, tertia, sexta, nona*. Their first hour began from six of the clock in the morning, and held till nine: the third from nine till twelve,

Vide Bellarm.
de bonis oper. in
partic. l. i. c. 10.

the sixth from twelve till three, the ninth from three till six at night.

The Dial in use among the ancient Jews, differed from that in use among us: theirs were a kind of stairs; the time of the day was distinguished, *not by lines*, but by *steps*, or *degrees*; the shade of the Sun every half hour moved forward to a new *degree*. In the Dial of *Ahaz*, the Sun went back מלכות *Magnoloth*, *degrees*, or *steps*, not *lines*, *Isai.* 38. 8.

Their weeks were two-fold; the one was *ordinary*, consisting of *seven daies*, the other *extraordinary* and *Prophetical*, consisting of *seven years*, *Dan.* 9. 24. The first is termed *Hebdomas diaria*, a week of daies; the second, *Hebdomas annalis*, a week of years.

The *Hebrews* at first measured their moneths according to the course of the Sun, whence they are called *Menses solares*; and then every moneth consisted of thirty daies. The waters prevailed from the seventeenth day of the second moneth, *Gen.* 7. 11. unto the seventeenth day of the seven moneth, *Gen.* 8. 4. that is, full five moneths. If we will number the daies, they were an hundred and fifty, *Gen.* 7. 24. Whereby it appeareth, that every moneth contained full thirty daies. After the *Israelites* departure out of *Ægypt*, then they measured their moneths by the course of the Moon, they are termed *Menses Lunares*: they contained either thirty daies, and then they were called *Menses pleni*, full Moneths: or twenty nine daies, and then they were called *Menses cavi*, *Deficient Moneths*.

The Sun exceedeth the Moon in her course eleven daies, (c) hence every third or second year, one month was inserted. Now because the twelfth month in the *Hebrew Kalender* was called *Adar*, hence when a month was inserted, the last was called *Ve adar*, the second *Adar*.

Before

Before their captivity in *Babylon*, they counted their moneths without any name, according to the number. The *First, Second, Third moneth, &c.* After their return from *Babylon*, they called them by these names:

1. *Nisan*; it was also called אביב *Abib*, which signifieth an ear of corn, in this moneth Barley began to be eared.

2. *Iiar*, it was also called יר, which signifieth beauty: then the Trees began to be beautified with Buds and Blossoms.

3. *Sinan*.

4. *Thamuz*.

5. *Ab*.

6. *Elul*.

7. *Tisri*, otherwise called *Ethanim*.

8. *Marchesuan*, it was also called *Bull*.

9. *Cisleu*.

10. *Tebeth*.

11. *Shebeth*.

12. *Adar*.

Ve-adar.

1 { March.
2 { April.

2 { April.
3 { May.

3 May.
4 June.
5 June.
6 July.
7 July.
8 August.
9 August.
10 September.
11 September.
12 October.
13 October.
14 November.
15 November.
16 December.
17 December.
18 January.
19 January.
20 February.
21 February.
22 March.

They answered to part of

Before

(Εν μηνί Σε- Before their coming out of Egypt, they (f) began
τις μὴν their year in the month of Tisri, and thus they conti-
νued it always after, for civil affairs, for their date of
Μακεδόνων buying, selling, their Sabbatical years, years of Jubile,
Μακεδόνων &c. After their coming out of Egypt, they began
ὁ ἐξελ- their year in the month Nisan, and so continued it
ων, ὅτι γὰρ for the computation of their greater Feasts.

τον ἐνιαυτοῦ ἦσαν διατεταχότες. Μουσαῖος δὲ τὸν, Νισάν, ὅς ἐστι ξανθίνης, μῆνα πρῶ-
τον ὅτι ταῖς ἐσωταῖς δέισιν. Joseph Antiq. l. i. c. 4. Mendoze ponitur μακεδονίαν προμαχασίαν
qui mensis erat olim secundus apud Hebræos, sicut & Dius apud Macedones.

C H A P. II.

Of their Feasts.

BEfore we descend to their particular Feasts; First we will see their manner of Feasting in general. Their ordinary meals, as they were not many in a day, so neither were they costly. They were called (a) Arucoth, which word signifieth properly, such fare as Travellers and Way-faring men use on their journeys. The word is used, Jer. 40. 5. So the chief Steward gave him victuals, and a reward, and let him go. Likewise Pro. 15. 17. Better is a dinner of green herbs where love is. The extraordinary and more liberal kind of entertainment, by way of feasting, was commonly called (b) Mischte, from their liberal drinking at such meetings. There was also another kind of feasting, wherein they made merry together, eating the remainders of their Sacrifices; this they termed (c) Chag. From this custom of having a feast at the end of their Sacrifices, the Christians of the Primitive Church instituted their Love-feasts to (d) succeed the Lords Supper: In both these greater and more solemn Feasts,

a Ab ארר
ארוח
Iter facere, fig.
nificat viati-
cum.
ב משתה
Convivium,
emptatio. Dicitur
à potando
ve bibendo,
at Græcè
συμπόσιον,
b altera ejus
arte.
גג; Festum,
lebris solem-
tas à radice
גג, Festum
lebravit.
Chrysostom
Cor. 11. Hoc
tem præcipi o.

Feasts, there were some Ceremonies used by them, as preparatory to the *Feast*, others in their giving thanks, others in their gesture at Table.

The Ceremonies preparatory were principally these three: 1. *Salutation*. 2. *Washing the feet of the guests*. 3. *Pouring Oyl on them*.

Their *Salutations* were testified either by words, or some humble gesture of the body. By words, and then these were the usual forms; *The Lord be with you*: or *The Lord bless you*, Ruth. 2. 4. From the last of these, blessing is often taken in Scripture for saluting. If

thou meet any, (e) bless him not, or if any bless thee answer him not again, saith Elisha to Gehazi, 2 King. 4. 29. The sense is, as our *English* renders it, Salute him not. Sometimes they said, Peace be unto thee, peace be

upon thee, Go in peace, and such like: When ye come into an house, salute the same; and if the house be worthy, let your peace come upon it, but if it be not worthy, let your peace return to you, Matth. 10. 12. 13. By gesture; their

salutations were signified sometimes by prostrating the whole body; sometimes by kissing the feet, Luke 7. 38. commonly by an (f) ordinary kiss. Moses went out to

meet his father-in-law, and did obeysance, and kissed him, Exod. 18. 7. Moreover, Joseph kissed all his Brethren, and wept upon them, Gen. 45. 15. This Saint

Paul calleth an holy kiss, 1 Cor. 16. 20. S. Peter, a kiss of Charity, 1 Pet. 5. 14. (g) Tertullian calleth it *Osculum pacis*, A kiss of peace. These were kisses which

a Cato might give, and a Vestal receive: Of this sort, the Jews had (h) three kinds; 1. a kiss of salutation which has been specified by some of those former

instances. 2. a kiss of valediction: Wherefore hast thou not suffered me to kiss my my sons and my daughters, Gen. 31. 28. 3. a kiss of homage; the word sig-

nifieth

e Tertul. lib. 4. advers. Marcion.

f Xenophon. de institut. Cyr. lib. 1 pag. 17. It. lib. 5. pag. 113.

g Tertul. de orat. cap. 14.

h Vide Drusium. ad difficiliora loca, Exod. c. 12.

1. נשיקות פרקים, Ne-

sheth pharukom, Oscula propinquorum.

2. נשיקות פרישות, Nisheth par-

shuth, Oscula separationis.

3. נשיקות גדולה, Nisheth gedola,

Oscula magnitudinis.

nifieth a *kiss* of State or dignity, but was to testify their *homage*, and acknowledgment of their *Kings* Sovereignty. Then *Samuel* took a Vial of Oyl. and poured it upon *Saul's* head, and *kissed* him, 1 Sam. 10. 1. And unto this they refer that in the second *Psalms*, *Kiss the son, lest he be angry*. These *Salutations*, howsoever they were such as were used mutually, sometimes in their meetings abroad upon the way, yet were they such, as were used also in their entertainment, as clearly appeareth by many of those fore-quoted examples.

i Lotio pedum
ante discubitu-
m, non solum Ju-
dais, sed &
gentibus ipsis
erat usitata: Lo-
cus hic tuas
est, hic occum-
be, ferte a-
quam pedibus,
Plautus. Pers.

The second Ceremony preparatory was, (i) *washing* their feet. And the man brought the men unto *Joseph's* house, and gave them water, and they did *wash* their feet, Gen. 43. 24. This office was commonly performed by servants, and the meanest of the family, as appeareth by our *Saviour Christ*, who to leave an example of humility behind him, *washed his Disciples* feet, John 13. 5. And *Abigail*, when *David* took her to wife said, Behold, let thine hand-maid be a servant to *wash the feet* of the servants of my Lord, 1 Sam. 25. 41. For this purpose they had certain Vessels in readiness for such employments: That which our *Saviour* used, we translate a *Basin*; John 13. 5. He poured out water in a *Basin*. The word *vas* there used, signifieth in general a *Washpot*, and is there used for that which in strict propriety of speech, the *Grecians* termed ποδὶν πλυντήριον, (i) a *Washpot for our feet*: Some may here make the question, whence this water was poured? I see no inconvenience, if we say, that there were usually in their Dining-rooms greater vessels, from which they poured out into lesser, according as they needed; of which sort it is not improbably (k) thought that those Water-pots were men-

k Strabon. lib.
conviv.

tioned, *John 2. 6.* There were set there *six Water-pots* of stone, after the manner of the *purifying* of the *Jews*. By *purifying* there, understand this complementary *washing* of which we treat: Now if we consider the washing of their hands, usual and commendable in it self, though superstitiously abused by *Scribes* and *Pharisees*, and the washing of their feet, before and after meal, (for our *Saviour* washed his *Disciples* feet after supper) which second washing, the *Hebrews* say it was in use only at the *Passover*, there must needs be use of great store of water in their greater Feasts; and therefore no marvel, if many and capacious vessels stood in readiness. Further, we are to note, that as the office was servile and base, so the vessel: which observation giveth light to that, *Psal. 60. 8.* *Moab is my wash-pot*; that is, the *Moabites* shall be basely subject unto me, as the pot in which *I wash my feet*.

The third Ceremony preparatory, was pouring out of oyl. A woman in the City brought an Alabaster box of oyntment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment, *Luk. 7. 37, 38.* It was also poured upon the head, whence in the same place, *Christ* challengeth the *Pharisee* which entertained him, *Mine head with oyl thou didst not anoint, vers. 46.* *Psal. 23. 5.* *Thou anointest mine head with oyl.*

After these ceremonies of preparation had been performed, then they proceeded to give thanks. The Master of the house sitting down together with his Guests, took a cup full of wine in his right hand, and therewith began his consecration, after this manner;

N

Blessed

ברוך אתה (l) *Blessed be thou, O Lord our God, the King of the world,*
 אלהינו *which createst the fruit of the Vine.* Having said thus,
 מלך העולם he first lightly tasted of the Wine, and from him it
 בורא פרי *pass'd round the Table.* This grace of thanksgiving,
 הגמון they call (m) *Bircath haiaim, the blessing of the cup.*
 Benedictus sis With this Christ himself seemeth to have begun his
 tu, Domine De- supper; He took the cup, and gavethanks, and said, Take
 us noster, rex this and divide it among your selves, for I say unto you, I
 mundi, qui cre- will not drink of the fruit of the Vine, until the Kingdom
 as fructum of God shall come; Luk. 22. 17, 18. After the blessing of
 vitis. the cup, the Master of the house took the bread, which
 ברכת הין m they did Scindere, but not Abscindere, lightly cut
 for the easier breaking thereof, but not cut in sun-
 der; and holding this in both his hands, he consecra-
 ted it, with these words; *Blessed be thou, O Lord our*
 ברכת *God, the King of the world, which bringest forth bread out*
 הלחם *of the earth.* This consecration of bread, they termed,
 Benedictionem (n) *Bircath halechem.* After the consecration, he brake
 panis. Drusus the bread, (whence the Master of the house, or he who
 in N. T. part. performed these blessings in his stead, was termed
 altera p. 78. * *Habot seang, i. the breaker:*) the bread being broken, he
 * הוצע distributed to every one that sat at the table a mor-
 sel, which being done, then they began to feed upon
 the other dishes that were provided. This Rite of
 blessing both the Cup and the Bread, they observed
 only in their solemn Festivals; otherwise they con-
 secrated the Bread alone, and not the Cup. In their
 Feast time, they seasoned their meat with good con-
 ference, such as might either yield matter of instru-
 ction, or exercise their wits; which practice was also
 observed in their *Christian (o) love feasts.* Of the first
 sort, was that Parable proposed by our blessed Savi-
 our at a Feast, Luk. 14. 7. Of the second, was Sampson's
 Riddle, which he proposed unto his Companions,

Judg

o Non tam coe-
 nam coenant
 quam discipli-
 nam Tertul.
 Apolog. c. 39.

Judg. 14. 12. At the end of the Feast, they again gave thanks, which was performed in this manner, either by the *Master of the house* himself, or by some guest, if there were any of better note at the table: He taking a cup of Wine in both his hands, began thus: *Let us bless him who hath fed us with his own, and of whose goodness we live:* Then all the guests answered, *Blessed be he of whose meat we have eaten, and of whose goodness we live.* This grace they called (p) *Bircath Hamazon*, (q) And this is thought to be the Cup wherewith Christ after Supper commended the Mystery of his Blood to his Disciples: After this, he which began the Thanksgiving proceedeth, *Blessed be he, and blessed be his name, &c.* annexing a longer prayer, in which he gave thanks: First, for their present food. Secondly, for their deliverance from the *Egyptian* servitude. Thirdly, for the *Covenant of Circumcision*. Fourthly, for the Law given by the Ministry of *Moses*. Then he prayed, that *God* would have mercy: 1. On his people *Israel*. 2. On his own City *Jerusalem*. 3. On *Sion* the Tabernacle of his Glory. 4. On the *Kingdom* of the House of *David* his Anointed. 5. That he would send *Elias* the Prophet. Lastly, That he would make them worthy of the daies of the *Messiah*, and of the life of the world to come.

This prayer heing ended, then all the Guests which sate at the Table, with a soft and low voice, said unto themselves in this manner, *Fear the Lord all ye his holy ones, because there is no penury to those that fear him: The young Lyons do want and suffer hunger, but those that seek the Lord want no good thing.* Afterward, he which began the thanksgiving, blessed the cup in the same form of words as he used at the first

ברכת
המזון
Vide P. Faq.
in prac. Hebr.

sitting down, saying ; *Blessed be thou, O Lord God, the King of the world, which createst the fruit of the Vine :* and therewith he drank a little of the Wine, and so the cup passed round the table. Thus they began and ended their Feast, with the blessing of a Cup: this cup they termed *כוס הלל* *Cos hillel*, *Poculum dñi gratias*, *A Cup of thanksgiving :* and both these cups are mentioned by Saint Luke ; and, which is worth our observation, the words of Consecration whereby it was instituted, as part of the Blessed Sacrament in the New Testament, were added only to the last cup. *This Cup is the New Testament in my blood, which is shed for you.* After all this, they sang (s) Hymns and Psalms, which also was practiced by our blessed Saviour, *Mark 14. 26.* So that howsoever he used not any superstitions, either then practiced, or since added by after Jews, (as the drinking of (t) four Cups of Wine, (u) or the breaking of the bread with all ten fingers, in allusion to the ten Commandments, &c.) yet in the beginning, and ending, we see his practice suitable with theirs. If any desire a larger discourse of these Blessings, noted out of the Rabbines, let him read * P. Fagius his Comment on *Deut. 8. 10.* from whom I have borrowed a great part of what herein I have delivered. If any shall here object, that I seem to make the Blessed Sacrament of our Lords Body and Blood, a Jewish ceremony ; I answer, no : For as a kind of initiatory purification by water, was used before by the Jews of old, and no Profelyte was admitted into the Church of the Jews without this purification : yet it was no more a Sacrament to them, than Circumcision was to Turks and Saracens. Thus neither was breaking the bread Sacramental to the Jew, but then it became a Sacrament, when Christ said of it ; This

s Scalig. de emend. Temp. l. 6. p. 273.

■ Moses Kotsen. sis. fol. 118. col. 1.
■ Sebastian. Munster. Mat. 26.

* It. præc. Hebrææ Fagium editas.

is my body. This cup is the *New Testament* in my blood, &c. *Luk. 22. 19.* The *Jews* could not say, The cup of blessing which we bless, is it not the Communion of the Blood of Christ: *1 Corinthians 10. 16.*

The last thing considerable in their Feasts. is their gesture. In the days of our Saviour it is (y) apparent that the gesture of the *Jews* was such as the *Romans* y Voces quibus
usi sunt Evan-
gelistæ, sonant
accubitus non
sessionem used. The table being placed in the midst, round about the Table were certain beds, sometimes two, sometimes three, sometimes more, according to the number of the guests; upon these they lay down in manner as followeth. Each bed contained three persons, sometimes four seldom or never more. If one lay upon the bed, then he rested the upper part of his body upon his left elbow, the lower part lying at length upon the bed: But if many lay on the bed, then the uppermost did lie at the beds head, laying his feet behind the second's back: In like manner the third or fourth did lye, each resting his head in the others bosom. Thus *John* leaned on *Jesus* his bosom, *John. 13. 23.* This first is an argument of special love towards him, whom the Master of the House shall take into his own bosom; *John, he was the beloved Disciple.* Secondly, an argument of parity amongst others, resting in one anothers bosom. Many shall come from the East and the West, and shall sit down with *Abraham, and Isaac, and Jacob, Mat. 8. 11.* And where shall they sit? In *Abrahams bosom, Luk. 16. 22.* that is, they shall all sit at the same table, be partaker of the same glory. Thus *Christ*, he was in the bosom of his Father. *John 1. 18.* that is, in the Apostles phrase, He thought it no robbery to be equal with his Father. Their tables were perfectly circular, or round, whence their

ἀναπίνειν,
Luc. 22.

ἀνακειθαι,
Mat. 26.

Κατακειθαι,
Luc. 14.

ἀνακειθήμεναι,
Mat. 14.

a מַסְבָּה

Discubitus, cu-
jus radix estבבב circumi-
vit, Ambivit.a Philo Jud. p.
388.b Vetustissimus
mos erat, super
lanatis pellibus
discumbere. Qui
poterat pelles
addere dives
erat. Ovid.c Tremel. in
Matt. 26. 20.

their manner of sitting was termed (z) *Messibah*, a sitting round; and their phrase of inviting their guests to sit down, was, *sit round*: We will not sit round until he come hither, 1 Sam. 16. 11. Again, Thy children shall be like Olive-plants round about thy table, Psal. 128. 3. This custom of lying along upon a bed, when they took their meat, was also in use in Ezekiel's time; thou satest upon a stately bed, and a table prepared before it, Ezek. 23. 41. (a) And whether this were the custom of the ancient Hebrews, I leave to be discussed by others. But unto this doth also Amos allude; They laid themselves down upon cloaths laid to pledge by every Altar, Amos. 2. 8. that is, the (b) garments taken to pledge they use in stead of beds, when at their Altars they eat things sacrificed to Idols: Yea, the plucking off their shooes when they went to table, implieth this custom of lying at Table, to have been very ancient. The plucking off their shooes seemeth to have been generally received, when they were in Egypt; for this cause is it that they had a strict charge in eating the *Passeover*, to have their shooes on their feet, for greater expedition. The reason why they usually pluckt them off; was, for the clean keeping of their Beds on which they lay. Here, seeing the rule of observing the *Passever* requireth, that it should be eaten with their shooes on their feet, which argueth rather standing than lying upon a bed: It may be demanded, Whether Christ transgressed not against the first institution thereof, in the manner of his sitting at the table? Tremelius answereth thus; and, in my mind, fully: (c) We must know, saith he, that Exod. 12, it was commanded, after what manner they, ready to depart out of Egypt, should eat the *Passeover* at that time; for the necessity

necessity of that time so required, namely an hasty eating thereof; but afterward, in the Law, where it is commanded that this Ceremony of the *Paschal* should be renewed every year, those words are not added. Wherefore all the *Hebrew Doctors*, both ancient and modern, do teach with one joynt consent, that the Commandment of *sprinkling the door-posts with blood*, of *having on their shooes*, of *girding their loyns*, of *taking staves in their hands*, and *eating the Lamb in hast*; did not extend it self to the generations following, but only to have concerned that very night, wherein they departed out of *Egypt*: a Talmud. trad. de Paschate, vid. Tremel. loco superius citato. Yea, it was an ancient tradition amongst them, that when they did in after-times eat the *Passeover*, they would sit down, or lean upon a bed, as our *Saviour* and his *Disciples* did, in token of their deliverance obtained.

The parties that gave entertainment at their *Feasts* were two; 1.(e) The *Master of the house*. 2. The *Master of the Feast*; they differed thus: The *Master of the house* was termed בעל הבית *Baal habeth*, οικονομάρχης, *Pater familias*. The *Master of the Feast* was termed בעל משתה *Baal mische*, ἀρχοτέκτων, *Triclinii praefectus*. The *Master of the Feast* was the chief servant, attending the *Master of the house* in time of the Feast. Others add a (g) third sort, whom they would have be *Præfecti morum*, in Greek they were termed νομοφύλαξ. Their Office was thought to have been the inspection of the Guests, that none should disorder themselves by drinking too much, whence they were called ὀφθαλμοί, *the eyes of the Feast*. Such kind of Officers were in use in *Ahasuerus* his Court, *Esth.* 1.8. and likewise among the (h) *Athenians*; but whether any such belonged unto the *Jews* is justly doubted. h Atheniens. l. 10.

The

The ancient *Jews*, they were both Hospital, ready to entertain, and also liberal in their entertainments: Their Hospitality is commended throughout the Scripture, though now it be grown out of use among them, as appeareth by that Proverbial speech concerning the entertainment of a friend: (i) *That the first day he is Oreach, a guest: The second Toreach, a burden: the third Barach, a runnagate.* Their liberality appeared by remembering the poor at their Feasts, by sending them portions. *Send portions* unto them for whom nothing is prepared; *Neh.8.10.* (k.) This was afterward practiced by Heathens, who in their solemn Feasts did not only entertain their Guests for the present, but did also allow them certain junkets to carry away with them. These they termed *σπορίγια*: and likewise, unto their friends who were absent they sent portions, which they termed *μειδας*. This observation giveth light to that *Canon* in the *Laodicean Councel*, which forbiddeth the *Christians* in their love feasts *μὴν ἀγειν*, to *send portions*, the reason of which prohibition, I conceive to be three-fold. first, that *Christians* might not symbolize with *Heathen* people. Secondly, that none presuming that their portions should be sent them, might absent themselves. Thirdly, that those present (especially the poorer sort, as it often falleth out) might not be injured, by having the best of their provision sent away in such portions.

Here we may note, for conclusion, that as the time of their supper was towards the evening, and then they gave greatest entertainment; So the time of their dinner was about the sixth hour of the day; that is, as we count, about Noon. Kill meat and make ready, for the men shall eat with me at Noon, *Gen.*

אורח

Hospes

מורה Onus

בריה Profu-

gus. Buxtorf.

Synag. cap. 32.

p. 493.

k Moris erat

veteribus, in

conviviis

μειδας

mittere absen-

tibus amicis.

Theophrastus. c.

μει μει-

μειδας.

Idem testatur

Plut. in Agefilaio

δὲ περὶ μει-

ειδας τοῖς

φίλοις ἐπὶ τῷ

τετραμένον.

Eundem morem

Judaïs in usu

fuisse testantur

sacrae literæ,

Nehem. 8. 10.

ἀποσείλατε

μειδας.

Gen. 43. 16. Peter went up upon the house to pray about the sixth hour ; then waxed he an hungred, and would have eaten, but whiles they made something ready, he fell into a trance, Acts 10. 9, 10.

Moreover we may here note the difference between those three cups mentioned in Scripture, ποτήριον τῆς εὐλογίας, 1 Cor. 10. 19. The cup of blessing, and this is applied to those several cups used in their solemn Feasts, because of those blessings or thanksgivings annexed. Secondly, ποτήριον εἰς παρῆλθιν, Jer. 16. 7. The cup of consolation ; this was so called, because it was sent by special friends in time of mourning, as intending by this drinking to put away sorrow and grief from the mourner. Thirdly, ποτήριον σωτηρίας, Psal. 116. 13. The cup of salvation : this was used commonly after their Peace offerings, which were vowed in way of thankfulness for benefits obtained. Whence the Seventy Elders commonly translate a Peace-offering, σωτήριον, A sacrifice of salvation, or salvation it self.

C H A P. III.

Of their Sabbath.

THe word שבת Sabbath, from whence our English word Sabbath is derived, signifieth Rest, and is applied to all solemn Festivals. They polluted my Sabbaths, Ezek. 20. 21. that is, my Feasts. Sometimes it is applied to the whole week, Jejuno bis in Sabbato, I fast twice in the week. Sometimes, and that most frequently, it is used for that 7th day which God had set apart for his own service. This last was holy, either by a simple holiness which belonged
O unto

to it, as was the seventh day; or else by a double holiness occasioned by some solemn Feast upon the same day, and then it was called, *Sabbatum magnum*, a great Sabbath, John 19. 36. For on that Sabbath-day of which S. John speaketh, the Feast of the Passeeover happened that year.

The week days are termed by the Hebrews *חולין* Cholim, prophane days; by the Greek *ἑργαί*, working days; but when they speak of them altogether, *τὸ μετὰ τὸ σαββάτον*, the space of time between the two Sabbaths.

a Scalig. de emend. Temp. l. 6. p. 261. Item Beza in hunc locum.

(a) This was the time upon which the Gentiles desired to hear Paul, Act. 13. 42. In respect of the different degrees of holiness on days, the Sabbath-day is not unfitly compared to a Queen, or rather to those whom they termed Primary wives; other Feast-days to Concubines, or half-wives; working-days, to Hand-maids.

b Scalig. de emend. Temp. l. 6. p. 259. * השבת באר

c Joseph. Antiq. l. 16. c. 10.

d In ritibus Paganorum cæna pura appellabatur; cæna illis apponi solita, qui in casto erant, quod Græci dicunt ἀγνός vel πᾶσις. Isaac Casaubon, Exercit. l. 6. p. 662.

The Sabbath began at (b) six a clock the night before: this the Grecians called *παρασάββον*, the Hebrews * *Biath haschabbath*, the entrance of the Sabbath.

The preparation to the Sabbath began at (c) three of the clock in the afternoon; the Hebrews called this *ערב השבת* Gnereb haschabbeth, the Sabbath eve. By the ancient Fathers it was called (d) *cæna pura*, the phrase is borrowed from Pagans, whose Religion taught them in their Sacrifices to certain of their Gods and Goddesses, to prepare themselves by a strict kind of holiness; at which time of their preparation they did partake of a certain Supper, which as it consisted of choice meats, such as those Heathens deemed more holy than others: so it was eaten with the observation of Holy Rites and Ceremonies: Hence they themselves were said at this time of their preparation to be in *In casto*, and their preparatory Supper termed, *Cæna pura*. Thus we see the reason why the

the *Fathers* called the Sabbath-eve, *Cœnam puram*. By the *Evangelists* it was called *παρασκευή*, *A preparation*, Mark 15.42. For distinction sake, we may call that fore-time of the day *παραπαρασκευή*, *A fore-preparation*. For the whole day was a kind of preparation, as will appear by the particulars then forbidden. First, on this day they might go no more than three *Paras*'s; now a *Paras* contained so much ground as an ordinary man might go ten of them in a day. Secondly, Judges might not then sit in judgment upon life and death, as is shewn in the Chapter of Translation of Feasts. (f) Thirdly, all sorts of Artificers were forbidden to work, only three excepted, *Shoemakers*, *Taylers*, and *Scribes*; the two former for repairing of apparel, the other for fitting themselves by study to expound the Law the next day, and these were permitted but half the preparation time to work.

f Casaubon
Exercit. 16.
p. 477. ex Mich-
let, Kimchi.

The best and wealthiest of them, (g) even those that had many servants, did with their own hands further the preparation; so that sometimes the Masters themselves would chop herbs, sweep the house, cleave wood, kindle the fire, and such like.

g Buxtorf. Sy-
nagog. Jud. cap.
10. ex Talmud.

In old (h) time they proclaimed the Preparation with noise of Trumpets, or Horns; but now the modern Jews proclaim it by the Sexton, or some under Officer of the Church, whom they call *שליח צבור* *Scheliach Tzibbur*, The Messengers of the Congregation.

h Buxtorf. Sy-
nagog. Judaic.
ibid.

Concerning the sanctification of the Sabbath day it self, in corrupter times some things the Jews added over and above that which God commanded. In other things they took liberty where God granted none. In the first they were *superstitious*, in the second *sacrilegious*.

They took liberty: There were two thousand
O 2 Cubits

Cubits between the *Ark* and the *Camp*; when they marched, *Josh.* 3. 4. and in probability the same proportion was observed when they rested: this distance of ground some interpret to be one mile, some two; some measuring it according to a lesser, others according to a longer Cubit, which they term a *Geometrical Cubit*: But all agree in this, that these two thousand cubits were a *Sabbath* days journey, though none, as I know, have observed the reason why it was so called, which I take to be this: On the *Sabbath* day they were all to repair to the place of *God's* publick worship, which was two thousand cubits distant from those who camped nearest: Hence follow four Propositions. First, That two thousand Cubits any where, by proportion, might be called a *Sabbath daies journey*. Secondly, That to those who dwelt in the Camps more remote from the *Ark*, a *Sabbath daies journey* was more than two thousand Cubits. Thirdly, That it is now lawful on the *Sabbath* day, to joyn with the Congregation in the place of *God's* publick worship, though remote. Fourthly, That it was unlawful for the *Jews* hereupon to take liberty to walk idly whither they would, if it were not more than two thousand Cubits, pretending it to be but a *Sabbath daies journey*.

They added unto that which *God* commanded. 1. *God* said, *Remember to keep holy a seventh day*: in which words, *God* sanctified one day to be *Sabbatum*, (i) they added *Sabbatulum*; so they termed that additament of time which they annexed to the *Sabbath*. This addition of time was *two-fold*: some began the *Sabbath* sooner than others; this was done by the *Jews* dwelling at *Tiberias*, because they dwelling in a Valley, the Sun appeared not to them so soon

¹ *Hospinian. de*
Orig. fest. c. 3.

soon as it did to others. Some again continued the Sabbath longer than others : this was done by those dwelling at Tsepphore, a City placed upon the top of at Mountain, so that the Sun shined longer to them, than it did to others. Thus both of these did *Addere de profano ad sacrum*; add somewhat of the working day, immediately going before, or immediately following after, none diminished of the Sabbath. (k)

k Buxtorf. Comment. Masoret. cap. 4. ccc Musar.

Hence R. Jose wished that his portion might be with those that began the Sabbath, with those of Tiberias, and ended with those of Tsepphore.

2. God said, To morrow is the rest of the holy Sabbath unto the Lord, bake that ye will bake, and seeth that ye will seeth, *Exod. 16. 23.* This Command was proper to the time of (l) Manna : the reason is there al-

l Jun. & Tremel. in *Exod. 16.*

ledged, why they should prepare that day for the morrow, because upon the Sabbath day they should not find it in the field. The Jews extend this Command to all Ages, and therefore they dressed no meat this day : this haply was the reason, that the Heathen people thought they (m) fasted on the Sabbath, though I deny not but this error might be occasioned in part from that phrase, *Jejuno bis in Sabbato.*

m Sueton. August. c. 76. de jejun. Sabbat. Vid. Martial. l. 4. Epig. 4.

3. God said, Ye shall kindle no fire throughout your habitations on the Sabbath day, *Exod. 35. 3.* This commandment was only concerning fire for the furtherrance of the work of the Tabernacle, (n) for therefore is the Sabbath mentioned in that Chapter, to shew, that the work of the Tabernacle ought to give place to the Sabbath. The Jews hence gather, that it is unlawful to kindle any fire at all on this day.

n Vatablus in hunc locum. Item Trem. & Junius.

4. God said, In it thou shalt do no manner of work. This the Jews understood without any manner of exception. (o) Hence they held it unlawful, to roast an

o Hospinian. de Orig. fest. c. de Sabbato.

apple, to tuck an herb, to clime a tree, to kill or catch a flea. Hence they thought it unlawful to defend themselves, being assaulted by their enemies on the Sabbath day: By this means, twice they became a prey unto the enemy. (p) First, unto *Antiochus*; whereupon *Mattathias* made a Decree, that it should be lawful upon the Sabbath to resist their enemies; which Decree again they understanding strictly, as if it did only give leave to resist, (q) when they were actually assaulted, and not by any labour that day to prevent the enemies raising of Rams, settling of Engines, underminings, &c. they became a prey, the second time, to *Pompey*. For the right understanding therefore of this Command, we are to know, that three sorts of servile works were allowed.

b Joseph. l. 12.
cap. 8.

c Joseph. l. 14.
a 8.

1. *Works of Charity*: God, that allowed them to lead their Ox and Ass to water on the Sabbath, *Luke* 13. 5. to make their lives more comfortable, much more allowed man liberty to dress convenient food for himself and his Family, that they might the more comfortably perform holy duties. *Christ* healed on the Sabbath; therefore, visiting the sick, and the use of the *Physitian*, was both then and now lawful.

2. *Works directly tending to Gods worship*: not only killing of sacrifices, and circumcising of children on that day was allowed; but the *Priests* might lawfully blow their Trumpets and Horns on the Sabbath day, for the assembling of the people, *Numb.* 10. 2. And the people might warrantably go from their houses to the place of Gods publick worship. By proportion it is now warrantable for *Christians*, to ring bells to assemble the people together on the Lords day; to take journeys, to joyn with the publick Congregation, or to Preach the Word. Of these we may say, though.

though they are in their own natures bodily labours yet the Temple which was sanctified did change the nature of them, and make them holy, *Mat. 23.17.*

Or as the Jews say concerning the overthrow of Jericho, which according to their writings fell on the Sabbath-day: (r) He which commanded the Sabbath to be sanctified, commanded it also to be prophaned.

מן שעות
על השבת
צוה לחלל

3. Works of absolute necessity, as the defending ones self against his enemy, and others of like nature:

שבת

concerning which the Jews have a saying, (s) Peril of life drives away the Sabbath: And the Christians with

R. D. Kimche
in Josh. 6.
מסבנות

a little change of a more common Proverb, say, *Necessitas non habet ferias*; *Necessity hath no Holy-days.*

נפש רוחה
שבת.

CHAP. IV.

Of their Pässeover, and their Feasts of Unleavened Bread.

SOME of the Fathers have derived the word (a) *Pascha*, from a Greek Verb, signifying to suffer, because the sufferings and Passion of our Saviour, are celebrated about that time. (b) This Opinion *Augustine* justly confuteth, for the word is originally an Hebrew word, signifying to pass by, to leap, or pass over. The Etymology is God's own. It is the sacrifice of the Lord's Pässeover, which passed over, &c. *Exod. 12.27.*

a Tertul. ad-
vers. Judaic. c.
10. It. Ambros.
lib. de Myster.
Pasch. cap. 1.
b Aug. in titul.
Psalm. 68.

c E Theologis
non pauci, om-
nia qua ad 14.
noctem perti-
nent 15. at-
tribuant; quem
errorem hause-
runt ex turbidis
Rabbina-
rum Livonis,
qui hodie enim
dem errorem
errant, teste
Scaliger de
emend. Temp.
l. 6. p. 270.

The word Pässeover in Scripture hath three acceptations. First, it is taken for that yearly solemnity which was celebrated upon the (c) fourteenth day of Nisan, otherwise called *Abib*; you may call it the Pässeover of the Lamb, because on that day toward

the

the evening, the *Israelites* were commanded according to their families to roast a *Lamb*, and eat it in their private houses. Secondly, it signifieth that yearly Festivity which was celebrated on the fifteenth of *Nisan*: it may be called the *Pässeover* of *sheep and Bullocks*, *Dent. 16. 2.* Otherwise we may call it the *Feast of the Pässeover*; as the fourteenth of *Nisan* was called simply the *Pässeover*. In the fourteenth day of the first month, is the *Pässeover of the Lord*, and in the fifteenth day of this month is the *Feast*, *Num. 28. 16, 17.* Toward this Feast we are to understand that *Josiah* gave unto the people such a multitude of *Sheep, Lambs, Kids, and Bullocks*, Thirdly, it is taken for the whole solemnity, beginning the fourteenth of *Nisan*, and ending the one and twentieth of the same month. Now the *Feast of unleavened bread drew nigh, which is called the Pässeover*; *Luk. 22. 1.* So that in this acception, it contained the *Feast of unleavened bread* also, notwithstanding, in proper speaking, the *Feast of unleavened bread* was a distinct Feast from the *Pässeover*.

First, the *Pässeover* was to be kept on the fourteenth day of the first month, at even. This was their second Sacrament, in which although they were enjoined to eat unleavened bread with the *Lamb*, yet the *Feast of the unleavened bread* began not till the morrow following, being the fifteenth day of the same month, and lasted seven days, of which only the first and last were holy Convocations, wherein they might do no servile work, *Levit. 23. 5, 6, 7, 8.*

Secondly, the *Pässeover* in the age following its first institution, might not be killed and eaten in any other place, save only where the *Lord* did choose to place his Name, which afterwards was at *Jerusalem*:

But

but the feast of unleavened bread, the Hebrews thought themselves bound to keep in every place wheresoever they dwelt, if they could not be at Jerusalem: and (d) eating of it, they say, depended not upon the eating of the Pässeover, but it was a commandment by it self.

לא תלח
אבילח
בקרן
פסח אלא
ו סעודה
עצמה

The Rites and Ceremonies observed by the Jews in the eating of this Sacrament, their Paschal Lamb, agreed with those general Ceremonies used in their solemn Feasts. They blessed the Cup, and blessed the bread, and divided amongst the guests, and washed the feet of those that sate at the Table, as is shewn in the Chapter of Feasts. The particulars in which it differed from other feasts, are delivered in those interrogatories, or questions proposed in way of Catechism, by some Child, at the time of eating their Pässeover, or rather in the answer made unto the child by him that blessed the Table. The question was thus: What meaneth this service? The form of the answer was, (e) How different is this night from all other nights, for all other nights we wash but once, in this twice: (thus Christ when supper was ended washed his Disciples feet.) In all other nights we eat either leavened or unleavened bread, in this only unleavened: In other nights we eat any sort of herbs, in this night bitter herbs: In all other nights we eat and drink either sitting or lying; but in this we lye along. Then he proceeded to declare, that the Pässeover was in respect that the Lord passed over the houses of their Fathers in Egypt. Secondly, he held up the bitter herbs in his hand, and said, these bitter herbs which we eat, are in respect that the Egyptians made the lives of our Fathers bitter in Egypt. Thirdly he held up the unleavened bread in his hand, and said, this unleavened bread which we

Maimon. de
fermento &
Azymo. c. 6.
sect. 1.

e Scalig. de e-
mend. Templ. l.
5. p. 270.

eat, is in respect that the dough of our Fathers had not time to be leavened, when the Lord appeared unto them and redeemed them out of the hand of the Enemy. This kind of Catechising they say is commanded, *Exod. 12. 26.* They called it חגגה Haggada i. *Annunciatio*, the declaration or shewing forth of the Pässeover. Hence the Apostle borroweth this phrase; *As often as ye shall eat this bread, and drink this cup, ye shall declare, or shew forth the Lord's death, 1 Cor. 11. 26.*

Concerning this Lamb they are charged thus: Upon the tenth of Abib every one shall take a Lamb for an house, a male of the first year, without blemish, and this be kept until the fourteenth day of the same month, *Exod. 12. 3. &c.* The Lamb: it was either of Sheep or Goats. For an house, the whole body of the Israelites was divided into twelve Tribes, the Tribes into Families, the Families into Houses: if the House were too few for the eating of the Lamb, then the next Neighbour joyned with them in the eating thereof. The whole Company was termed *ἐκκλησία*, in the same sense S. Mark useth *συνπρόσια*, and *πρόσια*, Mark the sixth. All these words signifie a society, or company of guests, so many as can sit at the same Table: the latter word properly signifieth, a bed in a Garden, and thus in the Gospel, the whole multitude sitting on the grass, seem to be compared unto Garden; and their several Societies or Companies, unto so many beds in the Garden. The number of Communicants in this Paschal society (f) was never less than ten, nor more than twenty. It followeth in the Text, *A male*, to note the masculine and peerless vertue of our Saviour, whom it did typically shadow forth. (g) *Of the first year*; which phrase they interpret thus, that the Lamb, after it was eight days old and forward,

was

f Joseph. de bello
Jud. l. c. 17.

g Hebraice

בן שנה

Filium anni.

Sunt qui di-

stinguunt inter

Filium anni &

Filium anni

sui, Filium anni

interpretantur,

qui annum u-

num agit, nec

minor, nec ma-

jor; Filium ve-

ro anni sui, qui

est in anno pri-

mo, licet eum

nondum absol-

verit. Sed Aben

Esra negat

absque Cabala

posse sciri quis

sit filius anni

sui, nam fieri

potest, inquit,

ut sit Van

addit rium

sive paragogi-

cum, quale in

חגגה

& similibus.

was allowable to be offered for the *Passover*, but not before; because it is said, *When a bullock, or a sheep, or a goat is brought forth, then it shall be seven daies under the Dam, and from the eighth day, and thenceforth, it shall be accepted for an offering made by fire unto the Lord, Levit. 22. 27.* And the reason of this Law some of the *Hebrews* have thought to be, (h) because in their Opinion nothing in the world was absolutely perfect until *Sabbath* had past over it. Moreover if it were an hour elder than a year, it was unlawful, because it is said, *A male of the first year, without blemish*, as well to admonish the *Israelites* of their own personal integrity, as to signify the absolute perfection of him who was in truth the *Lamb of God*. And this he kept till the *fourteenth day of the same month*. The *Rabbines* (i) affirm four causes of this: *First*, because otherwise through the multitude of busines-
 ses, at the time of their departure, they might forget the *Paschal Lamb*. *Secondly*, that in this four daies space they might have the more certain knowledge of the *Lamb's* perfection. *Thirdly*, that by beholding the *Lamb* so long before their eyes, they might have the better occasion, in that space, both to recount with themselves *God's* mercy in their deliverance from *Ægypt*, and also to instruct and *Catechise* their children in that point: for which respect it was a received Tradition amongst the *Jews*, that during the space of these four daies, the *Lamb* was tyed to their bed-posts. *Lastly*, that in this time of preparation, they might thoroughly fit and address themselves for the *Ob-lation*.

The time when the *Paschal Lamb* was to be slain, was at the *Evening, Exod. 12. 6.* Or, as the *Original*

h Vid. Munster
ad Levit 22.

i Hospinian. de
Orig. fest. cap.

k Aben. Ezra,
Exod. 12.

l R. David. in
Radic. Hoc
etiam colligi
potest ex Pirke.
Abth. c. 5.

m Talmud.
tract. de pas-
chate. c. 5. in
initio.

reads, *between the two evenings*. Here Divines move the question, what part of the day should be understood by this phrase. Some distinguish the *two evenings* thus; That there was (k) *Vespera Solis*, the evening of the Sun; namely, when the body of the Sun setteth: and *Vespera luminis*, the evening of the light, when the beams and shining of the Sun is also gone from off the earth; The space or interim between these *two Evenings*, is thought to be one hour, and the third part of an hour; in which space of time, they say, the Paschal Lamb was slain, (l) Others admit a greater latitude, and distinguish thus: There is, say they, *Vespera declinationis*, the Evening of the Sun declining; and *Vespera occasus*, the Evening of the Sun setting; and their meaning is, that their Pässeover was offered in this inter-mediate time, between noon and night. This latter answer seemeth most agreeable to the truth. First, because by this speech we must understand a latitude of time, wherein might be offered not only the Pässeover, but the daily Evening Sacrifice also, for even that likewise was commanded, *Inter duas Vesperas, between the two evenings*, Num. 28.4. Now this might be offered in the former part of the afternoon. (m) The manner of their Sacrificing, in regard of this time, we find thus registred, if we count the hours according to our usual computation: the daily sacrifice of the evening Lamb was usually slain between two and three, it was offered between three and four: upon the Pässeover Eve it was slain between one and two, it was offered about half an hour before three; but if their Pässeover Eve hapened to be the same with their Sabbath Eve, then the daily Evening Sacrifice was slain between twelve and one, it was offered half an hour before two; and afterward the Pässeover. Secondly,

condly, this agreeth with the Oblation of the true *Paschal Lamb*; for, as the time of his crucifying began in the third hour of the day, with the *daily morning sacrifice*, *Mark 15. 25.* so it ended at the ninth hour, *Mark. 15. 34.* which was the time of their ordinary *evening sacrifice*: but upon their *Passover Eve*, it was the time when their *Paschal Lamb* was slain.

Furthermore, the *Lamb* was to be eaten with bitter herbs: the reason of this command is, that thereby they might be moved to thankfulness towards God, for their deliverance from the *Egyptian bondage*, in which their lives were made bitter unto them, *Ex. 1. 14.*

These bitier herbs they dipt in a certain sauce thick like Mustard, called (*m*) *Charoseth*, (*n*) which thick sauce (say they) was a memorial of the day wherein they wrought in *Egypt*. (*o*) This is thought of some to be that wherein *Christ* dipt the sop which he gave to *Judas*. Of this sauce the *Hebrews* write thus; (*p*) they used to dip the *unleavened bread* in that sauce. *Charoseth*, and to eat; then they dipt the bitter herbs in the *Charoseth*, and did eat them. (*q*) It was made of the *Palm-tree* branches, or of dry *Figs*, or of *Raisins*, which they stamped and put *Vinegar* thereto, and seasoned it, and made it like *Clay*, and brought it unto the *Table* in the night of the *Passover*.

The other seven daies following the fourteenth of *Nisan*, were in strictness of speech a distinct Feast, as is above-shewed; namely the *Feast of unleavened bread*; because in that space of time, (*r*) no leavened bread ought to be found in their houses, (*s*) their degrees of preparation to this feast are four. 1. *Expurgatio fermenti* the cleansing of all their household-stuff and vessels, unto which leaven might haply cleave: and this was done two or three daies before the *Passover*. 2. *Inquisitio fermenti*, the searching after leaven throughout all

חרוסת
n *Moses Kot-*
sensis, fol. 118.
o *Scaling. de e-*
mend. temp. l. 6.
p. 272.
p *Maim. de*
fermento. c. 8.]
sect. 7.
q. *Maimon in*
חמץ
c. 7. sect. 11.

r *Huius moris*
vestigia qua-
dam sunt re-
perta in Ro-
man. *Flamine*
Diali. A. Gell
no. Attic.
lib. 10. c. 15.
s *Buxtorf. Sy-*
nag. *Judaic.*
c. 12. p. 317.

*Scalig. de e-
mend. Temp.
in prolegom.

the rooms of their houses, even to the Mouse-holes: this they did with a waxen candle, and as *Buxtorfus* noteth, upon the night before the Pässeover: and *Scaliger* delivereth it in other words to the same purpose, namely, that this search was made, *Ineunte quartadecima, usque ad quartam horam post ortum Solis. At the beginning of the fourteenth day, until the fourth hour after the rising of the Sun.* Now, the beginning of the fourteenth day was the night going before; for the Jews, in the computation of their Holy-daies, counted their day from even to even. 3. There was *Exterminatio*, or *Conflagratio fermenti*, A burning of the leaven; and this was done from the fourth of the sixth hour, about dinner-time; at which time followed the last degree, which *Scaliger* hath omitted, namely, *Execratio fermenti*, the cursing of the leaven, in this form: (t) *Let all that leaven, or whatsoever leavened things is in my power, whether it were seen of me, or not seen, whether cleansed by me, or not cleansed, let all that be scattered, destroyed, and accounted as the dust of the earth.*

t Buxtorf. Sy-
nag. c. 12. p. 325

u Vid. P. Fag.
in Exod. 12.

In case any did eat unleavened bread those seven daies, the penalty was, that such a soul should be cut off from Israel, *Exod. 12. 15.* Which penalty hath amongst Expositors a (u) three-fold interpretation. Some understand thereby such a man to be cut off from his heavenly inheritance: others, that God would cut off such from the living by an untimely death: others, that he should die without children, leaving no posterity behind him: To this purpose their Proverb is,

x Vid. P. Fag. (x) *A man childless is lifeless.*
ib.

Of these three, the first is most probable in this place, though the same Text may admit the second interpretation in other places of Scripture, as is declared

clared in the Chapter of Circumciſion. Notwithſtanding here let the judicious Reader determine, whether theſe Words do not imply, beſides the ſecret actions of God touching the ſoul of ſuch a Delinquent, a direction unto the Church how to deal with parties thus offending, by cenſuring them with Excommunication; which kind of cenſure elſewhere the Scripture calleth, *A caſting out of the Synagogue*, *John 16.2.* A ſpeech much like this, *A cutting off from Iſrael.*

Three things may be here demanded. Firſt, who killed the *Paschal Lamb*? Secondly, where it was killed? Thirdly, where it was eaten? Firſt, it was killed by the *Prieſt*, *2 Chron. 35.6.* Secondly, it was killed after the firſt time in the *Court of the Temple*, the place which God had choſen, *Deut. 16.6.* (y) Thirdly, the owner of the Lamb took it of the *Prieſt*, and did eat it in his own houſe at *Jeruſalem* *Chriſt with his diſciples kept the Paſſeover in an upper-Chamber at Jeruſalem.* y Maimon in
Korban Pefach.
c. 1. Sect. 6.

It may further be demanded, whether the Paſſeover conſiſted of two Suppers, one immediately ſucceeding the other? Some affirm it, and their reaſons are theſe: Firſt, ſay they, the Paſſeover was eaten *ſtanding*, but *Chriſt* uſed another geſture. This argument of all other is the weakeſt, for *Chriſt* uſed the geſture of lying on his body, as well in the eating of the Paſſeover, as at the conſecration of the Sacrament, and the *Jews* generally after the firſt institution, in all their Paſſeovers, uſed rather this poſture of their body, than the other of ſtanding, in token of reſt and ſecurity, as appeareth in the *Chapter of the Feaſts*. Secondly, they ſay, the *Paschal Lamb* was wont to be roſted; but in the laſt Paſſeover which our Saviour celebrated, there was *Jus cui intingebatur panis*, *Broth*
into

into which he dipped the bread. This reason is as weak as the former, because though there was a command to eat the Paschal Lamb roasted; yet there was no prohibition to joyn their ordinary supper with the eating thereof, and that might admit broth: But, as it is shewn above, the matter into which the sop was dipped, was thought to be the sauce *Charoseth*. Thirdly, they urge *John* 13.2. That the first supper was done, when *Christ* arose and washed his Disciples feet, and after that he gave *Judas* the sop, which must argue a second sitting down. This foretelling his Disciples, that one of them should betray him, is likewise by Saint *Luke* recited after the consecration of the Sacrament. This is the strongest argument, and yet not of sufficient validity, because by a kind of *Prolepsis*, or anticipation of time, it is not unusual, in the Scripture, to relate that first, which according to the truth of the History, should be last. Thus *Joh. 11.* mention is made of *Mary* which anointed the Lord, yet her anointing of him followeth in the next Chapter. And this same history of betraying *Christ*, Saint *Matthew* and Saint *Mark* recited before the consecration of the Sacrament; whence the Jews have a Proverb, (z) *Non esse prius aut posterius in scriptura*; That first, and last, must not be strictly urged in Scripture. Together with these answers, consider how improbable it is, that ten persons (for sometimes they were so few) should eat a second supper, after they had eaten A Lamb of the first year, which might be a year old. It is evident also by that of *Barabbas*, that it was a received custom on the Pässeover, to let loose and enlarge one Prisoner or other. Concerning the reason hereof, the conjecture is three-fold. Some think this custome to have been used in memory of *Jonathan* the Son of *Saul*, when the people rescued the

אין מוקדם
ומאוחר
בתורה
Salm. Iarchi.
in Gen. 6. 3.

the reason hereof was, that the Feast might be celebrated with the greater joy and gladness. Others more probably think, it was done in remembrance of their deliverance from the *Egyptian bondage*.

Again, here is to be observed, that the Jews speaking of their *Passover*, did sometimes speak according to their *civil computation*, wherein they measured their days from *Sun-rising* to *Sun-rising*: Sometimes according to their *sacred computation*, which was from *Sun-set* to *Sun-set*. This serveth for the reconciliation of that, *Numb. 12. 18.* which seemeth to make the fourteenth day of the month, the first day of unleavened bread. (a) And *Josephus* telleth us that they numbred *eight days* for that Feast. In like manner the Disciples are said to come unto *Christ* the first day of unleavened bread, saying unto him, *Where wilt thou that we prepare for thee to eat the Passover?* *Mat. 26. 17.* as if the first day of unleavened bread, were before the *Passover*. All these are true according to the computation of their *civil days*, though according to the computation of their *Holy-days*, the Feast of unleavened bread began the fifteenth day, and continued seven days only, and the *Passover* was before the feast of unleavened bread.

a *Joseph. Antiq.*
L. 2. c. 5 p. 65.

In the last place, we must know, that there was permitted a *second Passover* to those who could not be partakers of the first, by reason either of their uncleanness by a dead body, or of their far distance from the place where it was to be offered. This was to be observed in the second month, the fourteenth day thereof, according to all the Ordinances of the first *Passover*, *Numb. 9.* Touching that permission of a *second Passover*, to those that were in a journey far off: The *Hebrew* of this word *far off*, hath extraordinary

b Maimon. in .
Korban. Pesach
c. 5. sect. 8, 9.

dinary pricks over it, for special consideration. Hereby the Lord might intimate, that we Gentiles which were unclean, even dead in trespasses and sins, and *far off*, Ephes. 2. 13. should be made *nigh* by the blood of Christ, and so partakers of him the *second Pässeover*. Of this legal Ordinance the *Hebrews* say, (b) What is this journey *far off*? fifteen miles without the walls of *Jerusalem*, who so is distant from *Jerusalem*, on the fourteenth day of the first month, fifteen miles or more, when the Sun riseth, lo, this is a journey *far off*; if less than this, it is not a journey *far off*, for he may come to *Jerusalem* by after midday: though he go on foot, easily. The Agreement between the *Paschal Lamb* and *Christ* standeth thus.

Christ is our Pässeover, 1 Cor. 5.

The Paschal Lamb was,

Christ was,

- | | |
|---|--|
| 1 One of the flock. | 1 Perfect man, John 1. |
| 2 Without blemish. | 2 Without sin. |
| 3 To be sacrificed and roasted. | 3 Suffered and died. |
| 4 His Bones being not broken. | 4 They brake not his legs, John 19.33. |
| 5 About the Evening. | 5 In the end of the World, Heb. 9.26. |
| 6 Their door-posts were to be sprinkled with the blood. | 6 The Blood of Christ purgeth our consciences. |
| 7 That the punishing Angel might pass over them. | 7 That sin and death might not prevail against us. |
| 8 It was eaten in their several families. | 8 He is applied by Faith. |
| 9 The whole Lamb. | 9 According to all the Articles of the Creed. |

10 With.

- | | |
|---|--|
| 10. Without Leaven. | 10. Without Hypocrisie , 1 Cor. 5. |
| 11. With bitter herbs. | 11. With patience under the Cross. |
| 12. In haste, and in the manner of Travellers. | 12. With an earnest and longing expectation of life eternal. |
| 13. Only by the Circum- cised. | 13. Only by the faithful , 1 Cor. 11. |

C H A P. V.

Of their Pentecost.

THis Feast was called πεντηκοστή, the Pentecost; which word signifieth the fiftieth day, because it was observed upon the fiftieth day after the second of the Passover, which was the sixteenth of Nisan. Here in the first place we must note, that the fourteenth of Nisan was τὸ πᾶχα, the Passover, the fifteenth ^{a Seniores ap-} ἡμέρῃ τῷ πᾶχα, the feast of the Passover: or πρῶτῃ τῷ πᾶχα, ^{pellabant hunc} the (a) first of the Passover: the sixteenth was δευτέρῃ τῷ ^{diem, πρῶτῳ} πᾶχα, the second of the Passover, or the morrow after the ^{τῷ σαββάτῳ} Passover, Levit. 23. 11. which is all one, as if it had ^{Lev. 23. 11.} been said, the morrow after the feast of the Passover, for in those feasts which consisted of many days, the first and the last were termed Sabbaths. Now these fifty days were in truth the appointed time of their Harvest, their Harvest being bounded, as it were, with two remarkable days, the one being the beginning, the other the end thereof: the beginning was δευτέρῃ τῷ πᾶχα, the second of the Passover; the end was πεντηκοστή, the fiftieth day after, called the Pentecost. Upon

b Scalig. de e-
mend. temp l. 6.

c καὶ τότε λοι-
πὸν δημοσίᾳ
ἐξεῖσι πᾶσι καὶ
ἰσὶα δεῖξεν,
Joseph. Antiq.
l. 3. c. 10.

d Scalig. lib. 6.
de emend. temp.
p. 250.

e Plin. l. 18.
cap. 18. Illud
ipsud confirmat
Leo Afer testis
αὐτοπτης,
Descript. Afr.
lib. 8. c. 4.

the *δουλέα*, then they offered a (b) *sheaf of the first fruits of their harvest*, Levit. 23. 10. Upon the *Pentecost*, then they offered two *wave loaves*, Levit. 23. 17. the *sheaf* being an Oblation offered in the name of the whole Congregation, whereby all the after fruits throughout the Land were sanctified, (c) it being from thence afterward lawful, and not before, to reap the Corn, the *two loaves* being not only an *Eucharistical Oblation*, but also a token of the Harvest finished and ended. In the second place we are to know, that they did count these fifty days by numbring the *Weeks* from the *δουλέα*, whence it was called a *Feast of weeks*. The manner how they counted the *Weeks*, was according to the number of the *Sabbaths* following the *δουλέα*. Thus the first *Sabbath* following, they called *δευτέρῳ πρωτον, σάββατον*, : The second, *δευτέρῳ δευτέρῳ*: the third, *δευτέρῳ τευτον*, &c. So that (d) all the *Weeks* and *Sabbaths* during the time of the *Pentecost*; as the *first, second, third, and fourth*, &c. took their denomination from the *δουλέα*; which observati- on giveth light to that of S. Luk. 16. 1. where there is mention of a *Sabbath* termed *δευτέρῳ πρωτον*, that is, the *second first Sabbath*, and by it is meant the *Sabbath next after the sixteenth of Nisan*, which was the *δουλέα*. Seeing that these *fifty days* did mea- sure out the time of their Harvest, it will not be amiss to observe the difference betwixt their Harvest and ours, which chiefly consisted in their anticipation of time; for both the *Canaanites* and the *Egyptians* be- gan their Harvest about the (e) *first of April*, and it was quite finished in *May*.

CHAP. VI.

The Feast of Tabernacles.

THe (a) Greek word used to express this Festival, properly signifieth the *making of Tabernacles*: the (b) Hebrew word, *Feast of Tabernacles*. The reason of both is, because all the time of this Feast, which was full seven daies, (from the fifteenth of *Tisri*, until the one and twentieth thereof) the people remained in *Tabernacles* and *Booths* made of Boughs, in manner of Arbors or Bowers; yet so, that the first day of those seven, and the last, were after a more special manner to be observed as *holy Convocations*.

*Jansen, Concord. cap. 73.
Item Toller. in Joan. 7.*

*σκηνοπηγία, non σκηνοπηγία.
חג הסוכות
Chag. hasuccoth*

Concerning these Booths, the *Jews* write thus: (c) They ought to be made in the open Air, not within doors, nor under the shelter of a Tree; they ought not to be covered with cloaths, nor to be made too close with the thickness of the Boughs, but with such holes that the Sun and the Stars might be seen thorow them, and the rain likewise descended thorow them. In these they ought to dwell those seven days, as in their houses; they ought to furnish them with household-stuff to lie under them, and sleep under them; only in rainy weather, then they had liberty to eat and sleep in their houses, until the rain was over-past. Feeble persons also, which could not endure the smell of the earth, were permitted to stay at home. In *Nehemiah's* time they made their Booths, some upon the roof of their houses (for their houses were made flat above) *Deut. 22. 8.* Some in their

d Munster Levit. 13.

Courts, some in their streets, *Nehem.* 8. 15.

e Plutarch.
Sympos. 4. *Pro-*
blem. 5.

f P. Fag. Levit.
23.

g Elias This-
bit.

Plutarch making mention of this Festivity, saith, that (e) these *Booths* were made principally of Ivy boughs: but the Scripture reckoneth up four distinct kinds, *Levit.* 23. 40. which are thought to be, 1. The *Cittern-tree*. 2. The *Palm-tree*. 3. The *Myrtle-tree*. 4. The *Willow of the Brook*. (f) The *Rabbins* teach, that every man brought every morning his burden of the boughs of these four Trees, otherwise he fasted that day. And this burden thy termed (g) *Hosanna*: in allusion unto this the people cutting down branches from the Trees, and strewing them in the way when our Saviour did ride into *Jerusalem*, cried, saying, *Hosanna* to the Son of David, *Mat.* 21. 9. *Plutarch*, scoffing the *Jews*, compares this Feast with that drunken Festival in the honour of *Bacchus*, in which the *Bacchides* ran up and down with certain Javelings in their hands, wrapped about with Ivy, called *Θυσσος*, and in this respect he termeth this feast of the *Jewes* *Θυσσοποσία*. A bearing about of these *Thyrsi*. That feast which the *Athenians* term *Ἐπεσσιών*, was not much unlike.

h Hospinian. de
Orig. fest. cap. 7.
It. Munst. in
Calendar. p.
150.

Moreover, on the next day after this feast, they compassed the Altar (h) seven times with *Palm-boughs* in their hands, in the remembrance of the overthrow of *Jericho*: for which reason, or else because that *Palm-branches* were the chief in the bundle, it was called *Dies Palmarum*, *Palm-Feast*.

Concerning the reason of this Feast; some are of opinion, that it was instituted in memory of that protection which the Lord vouchsafed the *Israelites* by the Cloud, when they travelled thorow the Wilderness, under the shadow of which they travelled, as under a safe Booth or Tent. *Onkelos* in his *Chaldee Paraphrase*, seemeth to incline to this opinion. Where the
Hebrew

Hebrew readeth ; That your posterity may know, that I have made the Children of Israel to dwell in booths, Lev. 23. 43. The Chaldee rendreth it, that your posterity may know that I have made the Children of Israel to dwell (i) in the shadow of Clouds. (k) Others think it was instituted as a solemn thanksgiving unto God for their Vintage, which was gathered in at that time of the year ; thence it is that they conceive those Psalms of David, which are entituled תורת by *pro torcularibus*, to have been composed for this feast. Others speak more probably, who assign the cause to be in memory of their Fore-fathers dwelling in Tents and Tabernacles ; the next is clear, Levit. 23. 43.

The Sacrifices which were offered these seven days, are prescribed, Numb. 29. from the thirteenth verse to the thirty fourth, where we shall read every day the like Sacrifice, but only with this difference, that upon the first day they offered *thirteen* young bullocks, upon the second *twelve*, upon the third *eleven*, and so forward, ever diminishing the number by one. (l) The reason of which diminution, the Jews, ^{1 Hospinian, de Orig. hujus festi} deliver to be this : The whole number of Bullocks to be offered at this solemnity was *seventy*, according to the Languages of the *Seventy Nations*, (for whom, as they teach, these Sacrifices were performed) signifying thereby, that there should be a diminution of those Nations, until all things were brought under the government of the *Messias*, who was the expectation and hope of the *Gentiles*.

The two and twentieth of the month *Tisri*, was in truth a distinct feast, as appeareth, Neh. 8. 18. but yet because this immediately followed the Feast of *Tabernacles*, it hath been always counted the last day of that Feast. And not only the *Boughs*, but the
days

m Talmud.
tract. de festo
Tabernaculo-
rum, cap.

ליל

Vid. Tremel.

John 7.37.
n. Buxtorf. in
abbreviatur.
p.253.

g Tremel. Joh.
7.37. ex Tal-
mud.

(m) days of this whole feast of Tabernacles were termed *Hosannoth*, from the usual acclamations of the people, whiles they carried the *Boughs* up and down. And this eighth day was called *Hosanna Rabba*, the great *Hosanna*, or the great day of the feast, Joh. 7.37. (n) Upon this day they did read the last Section of the Law; and likewise began the first, lest they might otherwise seem more joyful in ending their Sections, than willing to begin them. (o) Upon this day also by the institution of the Prophet *Haggæus* and *Zachary*, and such like *Prophetical* men, they did with great solemnity and joy, bring great store of water from the River *Shiloah* to the Temple; where it being delivered unto the *Priests*, it was poured upon the Altar, together with Wine, and all the people sung that of the Prophet *Esay* 12.3. *With joy shall ye draw water out of the Wells of Salvation.* Our Saviour is thought to have alluded unto this, in that speech which he used on this very day, *John* 7.38. *He that believeth in me, out of his belly shall flow Rivers of waters of life.*

It is worth our noting also, that whereas God commanded the observation of this Feast on the fifteenth of the seventh month *Tisri*; *Jeroboam*, that he might work in the people a forgetfulness of the true Worship of God, appointeth the Celebration of a Feast in the eighth month, on the fifteenth day thereof, which is thought to be this very Feast of *Tabernacles*.

p Hyspinian. de
Orig. hujus
fest. p.24.

C H A P. VII.

*Of the Feast of Trumpets, and their
New Moons.*

FOr the understanding of the time when this Feast was to be observed, we must note, the month *Tisri* was the *seventh month*, according to their *sacred computation*; and therefore it is commanded to be celebrated the first day of the *seventh month*, *Levit. 23. 24.* But according to their *civil Computation* it was their *first month*, so that this Feast may be termed their *New-years-day*.

The first day of every month had its solemnities. First, when they repaired to the *Prophets* for the hearing of the word, as on other *Sabbaths*. Wherefore wilt thou go to him to day? It is neither *New Moon*, nor *Sabbath day*, *2 Kings 4. 23.* Secondly, it was then unlawful to buy and sell: When will the *New Moon* be gone, that we may sell corn? *Amos 8. 4.* Thirdly They had then special sacrifices over and above their daily sacrifices.

Notwithstanding, this Feast of *Trumpets* differed from other *New Moons*. First, in respect of their sacrifices; in their *ordinary New Moons* they offered (besides the daily sacrifice) *two Bullocks, one Ram, seven Lambs, for burnt offerings*; with their meat and drink-offerings, and a *Goat for a sin offering*, *Num. 28. 11, 15.* But at this *New Moon*, which was the beginning of their year, they offered all the foresaid sacrifices, and over and besides them, *one Bullock, one Ram, and seven Lambs, for burnt-offerings, and a Goat for a sin-offering,*
R Numb.

a Sbeindler. in
voce 79W

Numb. 29. 1, 6. Secondly, in other New Moons they blow-
ed no Trumpets: In this they blowed (a) from the Sun-
rising till night: Whence we learn what New Moon it
is that Daved speaketh of. Psal. 81. 3. Blow the Trumpet
in the New moon, in the time appointed, at our Feast day.

The reason in general of this blowing, and great
noise of Trumpets, I take to have been, to make their
New-years day the more remarkable, because from it
all their Deeds and Contracts bore date, and their
Sabbatical years and Jubilees were counted thence:
But why it should be made remarkable by the
sound of Trumpets, or Cornets, there are three con-
jectures.

b P. Fag. Levit.
23.

First, the (b) Hebrews think it was done in memory
of Isaac his deliverance, and that they did there-
fore sound Rams horns, because a Ram was sacrificed
instead of him. Secondly, (c) Basil is of opinion, that
the people were hereby put in mind of that day,
wherein they received the law in Mount Sinai with
blowing of Trumpets. Thirdly, others think it was to
put them in remembrance of the Resurrection, which
shall be with the sound of Trumpets; He shall send his
Angels with a great sound of a Trumpet, Mat. 24. 31.

d Scalig. de e-
mend. temp. pag.
26. It. p. 105.

There are (d) three things considerable in New
Moons. First, $\Sigma\nu\rho\omicron\varsigma\Theta$, the conjunction of the Moon
with the Sun. Secondly, $\epsilon\chi\alpha\nu\gamma\alpha\sigma\mu\Theta$, the waxing of the
Moon. Thirdly, $\chi\eta\mu\alpha \mu\epsilon\nu\omicron\varsigma\delta\epsilon$, the prime of the
Moon. In the first it was quite dark; in the second it
did open it self to receive the Sun-beams: In the last
it did appear, corniculata, horned.

e Hospin. de O-
rig. fest. c. 4. p.
15. Eadem ra-
tio tenet etiam
in illis mensibus
qui constant
29. diebus.

Because in all these three degrees of the change,
there was a kind of mutual participation both of
the Old and New Moon: (e) Hence the Jews observe
two days, namely, the last of every Month, and the
first

first day of the next following. Now because the *thirtieth* was the last in their longest months; Hence *Horace* calleth these *last days*, *Tricesima Sabbata*: The first days they termed, *Neomenias*, *new Moons*.

For certain reasons the *Jews* used a kind of change, or *translation* of days; which *translation*, though it were of use in other months also, yet the greatest care was had in translating the beginning of their year, or their first day in their month *Tisri*; and he that shall diligently calculate these changes, shall find, that all other translations depended on this first.

Translation of days was (f) threefold. First, *Lunary*: Secondly, *Politick*: Thirdly, *Mixt*.

f Scalig. de emend. temp. l. 2. p. 85.

The reason of *Lunary Translation*, was, that they might not observe the Feast of the *New Moon*, until the old were quite over-past. For the understanding of this Note, these three rules.

First, The *Hebrews* counted their Holy-days from night to night, beginning at six of the Clock, so that from six of the clock the first night, till the next noon were just eighteen hours.

Secondly, Always before the *New Moon*, there is a *conjunction* between the *Sun* and the *Moon*, during this *conjunction* she is called *Luna silens*, by reason of her darkness, and all this time there is a participation of the *Old Moon*.

Thirdly, When the conjunction was over-past, before noon tide, namely, in any of those first 18 hours, then the *New Moon* was celebrated the same day. But if it continued but one minute after twelve of the clock at noon, then the feast was translated to the day following, because otherwise they should begin their Holy-day in the time of the old Moon.

Munster. Calend. Heb. p. 46.

And this translation they noted with this abbreviati-
on $\overline{\text{מ}}$, that is, 18. because of those eighteen hours
which occasioned it.

The reason of *Politick Translation*, was, that two
Sabbaths, or feast-days might not immediately follow
each other: (b) because, say they, it was unlawful
those two days to dress meat, or bury the dead; and
it was likewise inconvenient to keep meat dressed, or
the dead unburied two days. Yet here two excepti-
ons must be remembred, when the meeting of two
Sabbaths could not be avoided.

First, when the *Passeover*, or the fifteenth day of
Nisan, fell on *Saturday*; for then the *Pentecost* must
needs fall on *Sunday*.

Secondly, when the *Passeover* fell on *Sunday*; for
then their *Passeover* immediately followed their week-
ly *Sabbath*.

The first (i) Author of this *Politick Translation* was
a certain chief man amongst them; named *Eleazer*;
three hundred and fifty years before *Christ His Nati-*
vity.

The several species or kinds of *Politick translation*,
were five. The first, אדו *Adu*. The second, בדו *Badu*.
The third, גברז *Gabrz*. The fourth, זבד *Zabad*. The
fifth, אגו *Agu*. For the understanding of these ab-
breviatures, we must know, that in these made words
the letters only stand for numbers, and are applied
to the seven days of the week, thus א 1. *Sunday*
 ב 2. *Munday*. ג 3. *Tuesday*. ד 4. *Wednesday*. ה 5. *Thurs-*
day. ו 6. *Friday*. ז 7. *Saturday*: Which was the *Jews*
Sabbath.

Their rules touching *Politick translation*, stood
thus. (a) First, that neither their *New-years-day*
which was the first of the month *Tisri*; neither
their

h Munst. Ca-
lend. p. 139.

i Hospinian. de
Orig. fest. p. 6.

2 Ada.

their *Feast of Tabernacles*, which was the fifteenth day of the same month, should be celebrated on *Adu*, that is on *Sunday*, or *Wednesday*, or *Friday*. Not on *Sunday*, or *Friday*, because then the *weekly Sabbath* must needs concur with it, either going immediately before or following after: not on *Wednesday*, because then the *Feast of expiation*, which is the tenth of that month, would fall on *Friday*, the day going immediately before their *weekly Sabbath*. This instance is only concerning the first of *Tisri*, which is called the *Feast of Trumpets*: but it holdeth also, by way of consequence, in the *fifteenth day*, which is the *Feast of Tabernacles*, because the fifteenth must always necessarily be the same day of the week that the first is. Therefore if the first be not *Adu*, the fifteenth cannot be *Adu*.

The (b) second rule was, that the *Passover* should ^b *Badu*, not be observed on *Badu*; that is on *Munday*, *Wednesday*, or *Friday*.

The (c) third rule is, that *Pentecost* was not observed on *Gabaz*; that is, on *Tuesday*, *Thursday*, or *Sa-*^c *Gabaz*.
turday.

The (d) fourth rule is, that the *Feast of Purim*, or ^d *Labad*.
casting lots, was not observed on *Zabad*, that is, on *Munday*, *Wednesday*, or *Saturday*.

The (e) fifth rule is, that the *Feast of Expiation* was ^e *Agu*.
not observed on *Agu*; that is, on *Sunday*, *Tuesday*, or *Friday*.

Mixt translation is, when both the *Lunary* and the *Politick* meet in the changing of days. And the *translation* occasioned by this mixture or meeting of both these two, is twofold. First, *Simple*. And Secondly, *Double*.

Simple translation is, when the *Feast* is translated to

the next day following. For examples sake, If the Moon changed after noon-tide on *Sunday*, here the *Feast* must be translated, for two reasons: The first is *Lunary*, because the point of the change was after *eighteen hours*; the second, *Politick*, because the rule *Adu* forbids *Sunday* to be kept: Notwithstanding, in as much as the very next day, namely *Monday*, was observed; I term this translation *simple*. Of this sort was that translation which they called *Batu tak phat*.

f *Batu tak phat*.

בטו תקפט (f) *Batu tak phat*, is a word invented for help of memory; each letter is a numeral, and may be thus resolved, ב. 2. ט. 15. תקפט 589. The meaning is, that in the year following *Annum Embolymæum* (wherein one whole month was ingrafted) if the point of the change happened upon the second day of the week, that is, *Munday*, not before the fifteenth hour, and the 589 moment, the *Feast of the New Moon* was translated unto *Tuesday*. How both the *Lunary* and *Politick* translation work in this change, read *Scaliger, de emend. temp. lib. 2. pag. 87*.

Double Translation, is, when the *Feast* is translated not to the next, but to some further day: as if the first day of the month *Tisri* should happen upon *Saturday*; here, if the Moon hath not overpast her conjunction before the afternoon, *Lunary translation* removeth this *Feast* till *Sunday*, because of טי, that is, the *eighteen hours*: *Politick translation* removeth it till *Munday*, as appeareth by the rule *Adu*, forbidding *Sunday*: of this sort is *Gatrad*.

גטד *Gatrad*, is a made word, each letter is a numeral, and it may be thus resolved, ג. 3. ט. 15. ד. 4. 204. The meaning thereof is thus: In their common year (when a whole month is not inserted) if the point of the change happen upon the *third day* of the week, that

that is, *Tuesday*, not before the ninth hour, and the 204th moment of an hour, than the *New Moon* shall be translated to *Thursday*,

Note in the last place, (*k*) that 1080 moments <sup>k Munst. Ca-
lend. pag. 45.</sup> make an hour.

The *Feast of Tabernacles* was observed in the month *Tisri*, and therefore that could not be observed the morrow after the *Sabbath*, as appeareth by the rule *Adu*. The *Passover* was observed in the month *Nisan*, and therefore that might be observed the morrow after the *Sabbath*, as appeareth by the rule *Badu*. If any ask the reason why the *Passover* might be observed the next day after the *Sabbath*, seeing the *Feast of Tabernacles* might not? I take it to be thus; All the after translations depended upon the first translation of the first new Moon in *Tisri*; but that could no be so changed, as to prevent all concurrence of two *Feasts*, and thus to have their *Passover* sometimes to follow their *Sabbath*, they thought the most convenientest ordering of the year, because though not all meetings of two *Sabbaths*, yet most were hereby prevented.

This tract of translation of Feasts, it serveth partly to open the customs of the *Jews*: partly to give light for the understanding of that great dispute among *Divines*, whether our *Saviour* did anticipate the *Passover*. The *Greek Church* (*l*) holds, that he kept a *Passover* by himself with his *Disciples*, on the thirteenth day of the month, when unleavened bread was not yet to be used, and thence they do both use and urge a necessity (*m*) of leavened bread in the *Lords Supper*: But this opinion we reject. First, because it accordeth not with the truth of *Evangelical History*. Secondly, because it plainly maketh *Christ* to be a transgressor,

^l Epiph. l. 2. Tom.
I. c. 51. p. 147.
^m Usus fermentati panis
in coena Domini
Ecclesia Romana olim
non damnavit.
Cusaubon. exercit.
cit. 15 p. 465.

n Munster. in
Mat. cap. 26.

o Joseph. Scalig.
de emend.
temp. lib. 6.
p. 266.

greflor, not a fulfiller of the Law. (n) Others say, that because that year their *Passeover* fell on *Friday*, hence the feast was translated unto *Saturday* by the rule *Badu*. Their inference is, that *Christ* kept the fourteenth day of the month, which was *Friday*, and the *Jews* kept *Saturday*. He kept Gods Command, they the tradition of the *Elders*. (o) Lastly, others more probably hold, that both *Christ* and the *Jews* did eat the *Passeover* the same day and hour; namely, on *Friday* or the fourteenth day of the month, if we count the beginning of *Friday* according to the manner of the *Jews*, from six a clock at night on *Thursday*. *Friday* morning he was judged, and crucified; and in the afternoon, about three of the clock, when the preparation of the *Sabbath* began; he was buried; There laid they *Jesus*, because of the *Jews* preparation, *John* 19.24.

For reconciling the *Evangelists* in this point, we must note these particulars, which are more at large proved in the Chapter of the *Passeover*. i. The fourteenth day of the month, on which the *Paschal Lamb* was eaten, was called the first day of unleavened bread; the Feast of unleavened bread drew near, which is called the *Passeover*, *Luke* 22.1.

The fourteenth day was not holy, but the fifteenth was. In the fourteenth day of the first month is the *Passeover* of the Lord, and in the fifteenth day of his month is the Feast, *Numb.* 28.16,17. Some of them thought, because *Judas* had the bag, that *Jesus* had said unto him, buy those things that we have need of against the Feast, *John* 13.29.

The *Sheep* and *Bullocks* offered upon this day, are called the *Passeover*, *Deut* 16.2. And of this we are to understand S. *John*, *Joh.* 18.28. They themselves went not into the common Hall, lest they should be defiled,

defiled, but that they might eat the *Passeover*. So that this eating of the *Passeover* is not understood of the *Paschal Lamb*. But some may question, How they should have been defiled by entering into the common Hall? The answer is, that upon (p) *Holy day-Eves*, which they termed *days of preparation*, they held it unlawful for their *Judges to sit on life and death*. Hence it is, that they brought *Jesus to Pilate the Roman Deputy*. Secondly, they withdrew themselves out of the common Hall. Thirdly, for this reason they said, *It is not lawful for us to put any man to death, Joh. 18. 31.* (q) that is upon this, or such like day; for tho. their high Court of *Sanedrim* were put down at this time, yet all power in cases of Life and death was not taken from them, as is implied in the words following. It was that the word of *Jesus* might be fulfilled, which he spake signifying what death he should die, *ver. 32.* Which text intimateth, that that unlawfulness was urged by the special providence of God, that he might be crucified, being judged by *Pilate*: for if the *Jews* had judged, they used no such kind of death towards Malefactors. Again, *Stephen* was condemned by them to be stoned, *Act. 7.* And they complained before *Felix*, that when they were about to proceed against *Paul* according to their own Law, the chief Captain *Lysias* with violence took him out of their hands, *Act. 24.* Which argueth, that all power in causes capital was not taken from them: But of this see the Chapter Of their capital punishments.

אין תנין
בני נפש
לא ערב
שבת ולא
ערב יום
טוב

Moses ben
Maimon. lib. ult.
Iad. c. Sane-
din. Sect. 11.
q Aug. tract.
114. in Joan.
Ita hunc locum
exponunt etiam
Cyril. lib. 12. in
Joan. c. 6. Chrys.
hom. 12. in Jo-
an. Beda in
c. 18. Joan.

CHAP. VIII.

The Feast of Expiation.

UPon the tenth day of the month *Tisri*, answering to September with us, the *Feast of Expiation* was commanded to be celebrated, *Levit. 13.* It was called the *Feast of Expiation*, because the *High-priest* did then confess unto God both his own sins, and the sins of the people: And by the performance of certain Rites and Ceremonies expiate them, and make an attonement unto God for them.

The Ceremonies at this time to be performed, concerned either the People and the Priest, or the Priest alone. These which concerned the People and the Priest, consisted in the afflicting of their souls by fasting. Whence this Feast was also called (a) *Dies Jejunii*, the *Fasting Day*, *Jer. 36. 6.* Which serveth for the understanding of that, *Act. 27. 9.* *Sailing was now dangerous, because the Feast was already past*; that is, the *Feast of Expiation* was now past, and Winter was at hand.

a. Joseph de bel.
Jud. pag. 43.

Those Ceremonies which concerned the Priest alone, were two. First, then the *High-priest* entred into the *Holiest of Holies*, which was peculiar unto this day. Secondly, he being about to sacrifice for himself and his house, he took unto him a young Bullock for a sin-offering, and a Ram for a burnt-offering, putting on his Priestly Robes: After he had washed himself in water; he took of the Congregation two He goats for a sin-offering, and a Ram for a burnt-offering. The two He goats he presented before the Lord at the door of the Tabernacle, casting lots which of them should

should be sacrificed, which let *scape* alive. This last was termed the (b) *scape* Goat, because the other being slain, this was sent alive into the Wilderness. The Greek Interpreters call this Goat *Μαλονομαρτων*, *Malorum depulsores*, A defender from evils; which name the Heathens applied to their Tutelar Gods. They intimated, that when the *scape* Goat carried away the sins of the people into the Wilderness, he likewise carried away all those evils which belonged unto those sins. And for the securing the people in this point, the Lord commanded the High Priest to confess in the name of all the people, and to disburden the sins of the whole Congregation upon the head of the *scape* Goat. The form of Confession, according to the relation of the Hebrew Doctors, was this. (c) O Lord thy People, the House of Israel, they have sinned, they have done wickedly, they have transgressed before thee; I beseech thee now, O Lord, pardon the sins, iniquities, and transgressions, with which the People, the House of Israel have sinned, done wickedly, and transgressed before thee, as it is written in the Law of thy servant Moses: that in that day he shall make Attonement for you, that he might cleanse you, and that you might be clean from all your iniquities before the Lord.

The modern Jews now (because there can be no proper Sacrifice, the Temple of Jerusalem being destroyed) the men they take a white Cock on this day, the women an Hen: (d) This Cock they swing three times about the Priests head, saying, *Gallus Gallinaceus hic commutatio erit pro me*: that is, This Cock shall be a propitiation for me. After that they kill the Cock, acknowledging themselves worthy of Death; and then they cast the intrals upon the top of the house, that some Raven or Crow might carry both them,

Gnazazal: ex
 Gnaz: capra
 Azal
 abijt, R.
 D Kimchi, in
 Radic.

c P. Fag. Levit. 16.

d Buxtorf. Synagog. cap. 20.

דגב

e Suid. in voce
δελφικα.

*καθάρματα
ἐλέγοντο οἱ
ἐπὶ καθάρσε
σιν τινὸς
ἢ τινὸς ἐτέ
ρας νόσε θύο
μενοι τοῖς
θεοῖς. Vetus
Scholiast in A
ristophan. Plut.
pag. 48.
† Budæus an
not. reliq. in
Pandeſt. De
penis, p. 334.

and together with them, their sins into the wilder-
ness. And lest they might seem to be mad without
reason, they assign the cause why they make choice
of a Cock, at this time, to be this: This word (d) Geb-
her in the Holy Language signifieth a Man, in their
Talmud it signifieth a Cock. Now, say they, the Ju-
stice of God requires, that as Gebher sinned, so Gebher
should make satisfaction. From this *Feast of Expiation*
it is probable, that the Grecians used an yearly *Expia-
tion* of their Cities, which was performed on this
manner: Certain condemned persons were brought
forth with Garlands upon their heads, in manner of
Sacrifices, these they would tumble from some steep
place into the Sea, offering them up to Neptune, (c)
using this form of words, δελφικα ἡμῶν γενε, *Sis pron-
bis peripse-na*: as if he had said *Be thou a Reconciliati-
on or propitiation for us*. The like kind of Expiation was
used among them in time of any Pestilence, or contagi-
ous infection; for removal of such diseases, they then
sacrificed certain men unto their Gods, *such men they
termed καθάρματα. These two words are used by the
Apostle, 1 Cor. 4. 13. and they are translated *filth and
off scouring*: we are made as the *filth of the world*, and
as the *off-scouring of all things*. The words signifie pro-
perly the *filth or dirt scraped off mens shooes*, or from
the *pavement of the ground*: But in (f) Budæus his
opinion, the Apostle had allusion unto those kinds of
Expiations in use amongst the *Heathens*. As if he had
said, we are as despicable and as odious in the sight
of the people, as much loaded with the revilings and
curfings of the multitude, as those condemned per-
sons, who were offered up by way of publick Ex-
piation.

Now

Now, seeing at this Feast principally the *High-Priest* was a *Type of Christ*, it will not be amiss to note the agreement between the *Type* and the *Truth*.

Aaron.

Christ.

- | | |
|--|--|
| <p>1. The <i>High-Priest</i> went into the <i>Holiest of all</i>, Levit. 16. 3.</p> <p>2. He went once a year, Exod. 30. 10.</p> <p>3. He with the blood of Goats and Calves, Heb. 9. 12.</p> <p>4. He alone, Heb. 9.</p> <p>5. He cloathed with his Priestly Robes, Levit. 16. 4.</p> <p>6. He took two Goats, Levit. 16.</p> <p>7. The Goat did bear the Peoples iniquities.</p> | <p>1. <i>Christ</i> our <i>High-Priest</i> went into the <i>Holy place</i>, namely, the <i>Heavens</i>, Heb. 9. 12.</p> <p>2. He entred once, Heb. 9. 12.</p> <p>3. He by his own blood, Heb. 9. 12.</p> <p>4. He alone hath troden the <i>Wine-press</i>, <i>Isaiah</i> 63. 3.</p> <p>5. He, ordained and sealed to this Office, by his Father from all Eternity.</p> <p>6. He took two natures : the <i>impassibility</i> of his <i>God head</i> was shadowed by the <i>Scape-goat</i> : his <i>sufferings</i> in his <i>Manhood</i>, by the Goat that was sacrificed, <i>Theod. Qu.</i> 12 in <i>Lev.</i></p> <p>7. <i>Christ</i> was made sin for us, 2 <i>Cor.</i> 5. 22.</p> |
|--|--|

CHAP. IX.

*The Sabbatical year, or Seventh
years rest.*

AS every seventh day was a *Sabbath day*, so every seventh year was a *Sabbatical year*, *Levit. 25.* And as the *Sabbath day* signified that they themselves were the *Lords*, and therefore they abstained from their own work to do the *Lords*: So the *Sabbatical year* was to signify, that both they and their land was the *Lords*.

The observation of this Feast consisted chiefly in two things. First, in the not tilling or manuring of their ground, whence it was called (a) *Sabbath Haaretz*, the *Sabbath of the Land*, *Levit. 25. 6.* Secondly, in the Creditors discharging their Debtors, and releasing their debts, and thence it was called (b) *Schemita laihova*, *The Lords release*, *Deut. 15. 2.*

שמיטה ב
ליהוה

Seeing they were that year forbid to till their ground, here question might be made; what they should eat then in the time of this intermission?

Answ. I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years *Levit. 25. 20, 21.* saith the Lord.

Seeing every seventh year, Debts, according to Gods Command were to be remitted some might demand whether this might not much endamage their Estates if they did lend? or harden their hearts not to lend?

Answ. It could not endamage their Estates, for it is a most infallible *Maxime*: *No man is a loser by serving*

ving God. Whence the Hebrews themselves interpret this to be rather *Mandatum probationis*, A command of tryal, such as Abrahams offering up of Isaac was, which God commanded, not intending that he should be sacrificed, but that Abrahams love might be tryed; rather than *Mandatum obedientie*, A command of obedience. To this purpose speaketh Aben Ezra, interpreting these words, *Save when there shall be no poor among you, Deut. 15. 4.* (c) That is, saith he, as if the Lord had said, *Know that that which I have commanded thee, that thou shouldest not exact of thy Brother, will be needless. If all Israel, or the greater part obey the voice of God, then there shall be no poor amongst you, to whom it shall be needful for thee to lend; yea, all of you shall be able to lend to many Nations.*

c Aben Ezra.
Deut. 15. 4.

The reasons why this Feast was instituted, are thought to be: First, to teach the people to depend upon Gods providence by faith; for though the owner of the field might gather, even on that year, for the maintenance of himself and his Family, *Levit. 25. 6.* Yet he was neither to sow his field, thereby to make his harvest the greater; nor to hedge his field, or lock up his Corn-yard, thereby to enjoy the propriety: but to let all be common, and every mans hand equal in every place. Secondly, they were hereby put in mind of that happy estate which *Adam* enjoyed in his innocency, when the Earth brought forth her increase without manuring. Lastly, it shadowed forth that everlasting Sabbath which we expect in the Heavens. (d) And some conjecture this to be the ground of Rabbi *Eliak* his opinion, (e) that the world should continue for six thousand years, but the seventh thousand should be the great Sabbatical year. The six thousand years answered the six working,

d Vid. Hospin.
de Orig. hujus.
festi.

e Talmud. in
Sanedrin. c.
Helec.

ב אלפי
חידו ב
אלפי תורה
ב אלפי
ימות
המשוח
Duo millia in-
anitatib, duo
millia dierum
Messia, Tal-
mud. in Sane-
drin. c. 4. alec.

working days of the Week, the seventh answered our Sabbath, according to that, A thousand years are but as one day with the Lord, 2 Pet. 3. 8. Elias his words are these ; *Six thousand years the world shall be, and again it shall be destroyed : (f) Two thousand shall be void, two thousand under the Law, and two thousand under the Messias.* The substance of this Prophecie, howsoever we reject it as too curious; yet seeing that a Jew spake it, it may serve to prove against them : First, that the *Messias* is already come : Secondly, that *Moses* his Law ceased at his coming.

C H A P. X.

Of their Jubilee.

h Marbach. in
Levit. 25.

THis is the last Festival which God commanded the Jews, it was celebrated every fiftieth year. It is commanded, Lev. 25. 8. Thou shalt number seven Sabbath of years unto thee, &c. The English word Jubilee is derived from the Hebrew יובל *Jobel*, signifying a Ram ; it signifieth also Rams horn. Seven Priests shall bear before the Ark seven Trumpets of Rams horns, Josh. 6. 4. Where the word *Jobelim* is used, and is expounded by the Chaldee Paraphrast. Rams horns. Marbachius is of opinion, that this year was called their Jubilee, from (c) *Jubal*, the first inventer of musical instruments, of whom we read, Gen. 4. 21. *Jubal was the Father of all such as handle the Harp and Organ :* Other Authors deliver other reasons of the name, but it is most probable that this year was termed the year of Jubilee from *Jobelim*, the Rams-horns then sounded. There were five main uses of this Feast.

First

First, for the general release of servants. Secondly for the restoring of Lands and Tenements unto their first Owners, who formerly sold them. Thirdly, hereby a true distinction of their Tribes was preserved, because Lands returned unto their Owners in their proper Tribe, and Servants to their own Families. (d) Fourthly, some are of opinion, that as the Grecians did compute their times by the number of Olympiads, the Romans by their Lustra, the Christians by their Indictions: So the Jews by their Jubilees. Lastly, it did mystically shadow forth that spiritual Jubilee, which Christians enjoy under Christ, by whose blood we have not only a re-entry into the Kingdom of Heaven, which we had formerly forfeited by our sins, and this was happily signified by the Israelites entry upon their Lands formerly sold) but also the sound of the Gospel, which was in this Feast typed out unto us by the noise of Trumpets, is gone thorow-out the world. And thus the Lord God hath blown the Trumpet, as Zacharies phrase is, Zach. 9. 14. But neither this release of servants, nor restoring of Lands, was (e) until the tenth day of the first month Tisri, at which time it was proclaimed by the sound of Trumpets, or Rams horns; the nine first days of this month the servants feasted and made merry, and wore Garlands, in token of their liberty approaching.

d Hostinian. de
Orig. sect. c. 9.

e Moses, Aegyptius in Hala-
cha Schemir.
Veibel, c. 10.

CHAP. XI.

The Feast of Purim, and the Feast of Consecration or Dedication.

Pur is a Persian word, and signifieth a Lot, whence this Feast of Lots is called Purim, i. e. κληροτρίβια, A Lottery: It began on the fourteenth of Adar, and continued till the end of the fifteenth, *Esth.* 9. 21. It was instituted by Mordecai, in remembrance of the Jews delivery from Haman, before whom lots were cast day by day, and month by month, for the destruction of them. In these two days they read the History of *Hester* in their Synagogues; and as often as they hear mention of Haman, (a) they do with their fists and hammers beat upon the benches and boards, as if they did knock upon Haman's head.

a. *Hospin. de fest. fol. 33. ex Antonio Margarita in lib. de ceremoniis Judaeorum.*

b. *εὐκαιρία*
δογτὴ καὶ τὸ
ἐκείνην γὰρ
τὴν. Suidas.

The Feast of Dedication is termed in the New Testament, *ἑορτα* (b) a Feast wherein something is renewed; because those things only are reputed consecrated, which are separated from their common use, and dedicated to some new and holy use. We shall read of many things consecrated in the Old Testament; the Tabernacle, the Temple, Priests, Altars, Vessels and Garments: But there was no anniversary or yearly solemnity appointed to be observed in remembrance of their Consecration. The Consecration therefore which we now speak of, being a yearly Festival, was the Consecration of the Altar appointed by *Judas Maccabæus* to be observed from year to year, for the space of eight days, from the five and twentieth of the month *Cisten*, which answereth in part

to our *December*, 1 *Macchab.* 4. 59. Of this Saint *John* speaketh; and as he mentioneth our Saviours presence there, so he intimateth the time to be about *December*. It was at *Jerusalem* the feast of the *Dedication*, and it was winter, *John* 10. 22. &c.

The reason of this Feast was in remembrance of that great mercy which God shewed unto his people, in delivering them from the Tyranny of *Antiochus*, and the Idolatry which he had forced upon them, setting up the *Idol of Jupiter* in the Temple of God, and abolishing the true worship of God.

These two Feasts are of humane institution, and others might be added unto them; but little is to be added, or nothing at all, to that which is delivered concerning them, in the places of Scripture where they are mentioned.

THE
FOURTH BOOK
OF THEIR
IDOLATRY.

CHAP. I.

The beginnings of Idolatry.

THe Infiniteness of *God's* Majesty far transcendeth the capacity of Created Natures; and if we consult not with *God's* own Oracles, though the sense of a *Deity* may be imprinted even in an *Atheists* heart, yet so far shall he be from all right understanding of *God*, that he will adore the *Creature* instead of the *Creator*: And when he hath multiplied the number of his *Gods*, according to the number of the Stars in heaven, and creeping things on earth; yet still his heart will be doubtful, whether *he* hath worshipped the true *God*, nay, whether the true *God* be not utterly unknown. For this reason the Mariners in *Jonah's* ship cried every man unto his *God*, *Jonah* 1. 5. Every man to his own *God*; and lest they might all mistake the true *God*, they awaken *Jonah* to call upon *his* *God*. This (a) uncertainty attending Idolatry,

a Sero. in
Georgio. lib. 1.

Idolatry, caused the Heathens to close their Petitions with that general, *Dii deaque omnes.* (b) The Arabians perceiving the insufficiency of their known Gods, dedicated their Altars, *Ignoto Deo, To the unknown God.* At Athens, Saint Paul found an Altar with the same inscription, *Acts 17. 23.* Hence other Neighbouring Countries were wont to swear (c) by him that was unknown at Athens. From this doubt and distrust among the Athenians, what God was, and who he was, sprang another uncertainty amongst them, as dangerous as the other, dividing and sharing that undividable Unity of the Godhead, between I know not what Compeers and Equals, so that they had other Altars mentioning a plurality of Gods: (d) the inscription being *Ἰδὼν ἀγνώστου, the Altar of the unknown Gods*, yea, the compleat and entire inscription of that Altar which Saint Paul saw, is thought to have been thus, (e) *To the gods of Asia, Europe, and Africa; to the unknown and strange God.* Which observation implieth their Practice to have symbolized with other Heathens in that forementioned closure; *Dii Deaque omnes, O all ye God and Goddesses, help.* This distrust I think to be the chief reason why they worshipped the unknown God; though I deny not but the Altars might bear this Title, to conceal the name of their Tutelar God, unto whose protection they had committed themselves: (f) because the Heathen People generally conceited, that if the Gods name, to whom they dedicated a City, were known, then the Enemies might by some magical incantation or Charm, call him forth, and cause him to forsake the City: For the better preventing of which manner of evocations, the Tyrians, the Lacedemonians, and other (g) Nations fettered and chained their Gods, that they might

b Gyrald. Syn-
tagm. 17.

c Νὴ τὸ
ἄγνωστον
Lucian in Phi-
lopatride.

d Pausanias in
Atticis.

e Οἱ τοῖς Ἀ-
σίας, καὶ Εὐ-
ρώπης, καὶ
Ἀφρικής θεῶν
ἀγνώστου καὶ
ξένου.
Theophyl. in
Act. Apost. 17.
21. It. Hieron.
Tit. 1. 12.

f Alex. ab A-
lex. lib. 6. cap.
4. Tyraquel. in
illum locum.

g Macrob. S.
turn. 2. 3. c. 9.

might not depart. Again, it might be done in imitation of the *Jews*, who about the time of our *Saviour's* Incarnation, held it unlawful to pronounce that Essential Name of God, *Jehovah*, and instead thereof would read *Adonai*. The occasion of this concealment of the name *Jehovah*, I take to have been originally, to prevent the blaspheming of that holy Name among the *Heathens*, who had learned from that name to denominate their *Idols* (*h*) *Jove* *Iaō* *Iaōth*, *Iaōia*, &c. Hence afterward the forbearing the Name became superstitious, and so far prevailed, that they corrupted the Text for the defence thereof, *Ex. 3.15*. This is my name *אֶלֹהִים* *legnolam*, forever: (*i*) they read *אֶלֶם* *legnalem*, to be concealed. Though I deny not but that Name was always in some sense ineffable: namely, as (*k*) *Pliny* saith, the Names of the *African* people and Towns were ineffable, that is, such as other Languages could not express without circumlocutions.

As those forementioned *Idolatrous* names were nothing else but so many depravations of the name *Jehovah*: So the Original of many other ensuing kinds of *Idolatry* proceeded at first from a misconstruction of Scripture. They have learned by Tradition, that the Sun, Moon, and Stars, had a kind of Lordship, and the rule over day and night, times and seasons: Hence the superstitious ignorance of those people Deified those lights of Heaven, and worshipped them as *Gods*. Afterward corruption prevailing, their *Apotheosis*, or *God making Ceremonies*, were extended to sublunary Creatures, partly as *Symbola*, or representative signs of those greater and more glorious lights; for this reason the *Chaldeans* worship fire: *מִן*, and *Ur*, of the *Chaldeans*, mentioned

1 Vid. *Macrobius*.
Satur. l. 1. c. 13.
It. Irenaeum,
lib. 2. cap. ult.
Item. Origen.
contra Celsum.
l. 6. fol. 76. col. 3.
1 Vid. *P. Galatin.*
lib. 2. c. 10.
k *Plin. in Pro-*
œm, lib. 5. Hist.
Natur.

ned, *Gen. 11.* which signifieth fire or light, is thought to be the very God of the *Chaldeans*, though in that place the name *Ur* be applied to some chief City, from the name of the Idol. Yea, the God of *Nabor*, *Gen. 31. 53.* is thought to be no other; partly also the inferiour Creatures were canonized for Gods, in way of thankfulness for the benefits received from them, for which reason the Sea, the Winds, the Air, the Earth, and fruits of the earth, became deified. At last, well deserving men, nay Crocodiles, Serpents, Rats, Cats, Dogs, Garlick, and Onions, were reputed Gods.

CHAP. II.

Of Moloch, Adram-Melech, Anam-Melech, Baal, the
 Tabernacle of Moloch, Chiun, Remphan,
 Horses consecrated to the Sun,
 Thammuz.

OF the Idol Moloch we read in divers places of Scripture, *1 King. 11.* *2 King. 23. 10.* *Leviticus 18. 21.* He is sometimes called Moloch, sometimes Molech, sometimes Milcom. He was the reputed God, not only of the *Ammonites*, but of the (a) *Moabites* also. He had his name from מלך *Malac*, signifying to rule or reign. The *Seventy Elders* translate him, *ἄρχων, βασιλεύς, Prince, or King.* Such King-Idols were *Adram-melech*, and *Anam-Melech*, the Gods of *Shepharvaim*, unto whom that people burnt their Children in Fire. a *Lovin. in A7.*
7. ex *Oecumen.*

I take Moloch and Baal to be one and the same Idol, they were both names of Supremacy and rule, בעל *Baal* signifieth a Lord or Master, And מלך *Molech*, a King.

King or Prince. They had both the same manner of Sacrifice, they burnt their Sons for burnt-offerings unto *Baal* likewise, *Jer.* 19. 5. yea, they built the high places of *Baal*, which are in the Valley of *Benhinnom* to cause their Sons and their Daughters to pass thorow the fire unto *Moloch*, *Jer.* 32. 35. In which Text the place of Sacrifice is noted to be one and the same, common to both Idols, and *Moloch* put in the end of the Verse, to explain *Baal* in the beginning thereof.

h August super
Judaic. q. 10. Vi-
de sis Eusebium
de prepar. lib. 1.
cap. 7.
e Plato apud
Macrob. Satur.
l. 1. c. 22. ubi
mendose cita-
tur à Timæo
Platonis, quod
est in Phædro.
d Assyrios Sa-
turnum (quem
& Solem di-
cunt) Junonem.
q; coluisse con-
stat. Servius in
Æneid. 1.

Some think them to be different, because the (b) Planet *Jupiter* was Worshipped under the name of *Baal*; but the Planet *Saturn* is probably thought to have been worshipped under the Name of *Moloch*. If we diligently observe Histories, we shall find such a confusion of the Planets, that the *Sun*, as it was sometimes called *Baal*, sometimes *Moloch*: So it was sometimes called (c) *Jupiter*, sometimes (d) *Saturn*; and concerning *Baal* this is evident: Hence *Jupiter* was called by the *Phœnicians*, *Baal-samen*, which name is derived from the *Hebrew*, and soundeth as much as *Jupiter Olympicus*, the Lord of Heaven. For *Baal* signifieth Lord, and *Shamain*, Heaven. And what is this Lord of Heaven in the Theology of the *Heathens*, other than the *Sun*? Who may as well be stiled the King of Heaven; as the *Moon* the Queen. Yea, *Sanchoniatho*, as *Eusebius* in the forequoted place relates him, takes all these three for one, namely, the *Sun*, *Jupiter*, and *Baal-samen*.

e מלך, Mo-
lech dici vocant
qui מלך
Malach, (i)
Angelus, Nun-
cius. Proinde
interpretantur
Moloch Mercu-
rium Deum
runcium
f R. L. Dev.
18. 21.

Concerning *Saturn* it is apparent that the *Sun* was worshipped under his Name: But I find some Expositors to interpret *Moloch* to be (e) *Mercury*, others (f) *Mars*: These are but few, and the grounds weak. It is therefore more generally and more probably thought that

that he was *Saturn*, because as to *Moloch*, so to *Saturn*, the Heathen people did sacrifice their (g) Sons and Daughters. Secondly, *Saturns* Image differed not much from *Moloch's*. Of *Saturns* thus we read, (h) It was made of Brass, wonderful for its greatness, whose hands reaching towards the earth, were so hollow (ready to claspe) that the youths which were compelled to come unto him, did fall as it were into a mighty ditch full of fire. You shall read in a manner the same description of *Moloch*. *Jalkut* commenting on *Jeremy*, writeth thus; (i) Though all other houses of Idolatry were in *Jerusalem*, yet *Moloch* was without *Jerusalem*, in a place a part. How was he made? He was an Image of Brass; He had seven Chappels, and he was placed before them, having the face of a Bullock, and hands spread abroad, like a man that openeth his hands to receive somewhat from some other: and they set it on fire within, for it was hollow: and every man severally entred, according to his offering. After what manner? Whosoever offered a Fowl, went into the first Chappel; he that offered a Sheep, into the second; a Lamb, into the third; a Calf, into the fourth; a Bullock, into the fifth; an Ox, into the sixth; and whosoever offered his Son, into the seventh. Thus *Moloch* and *Saturn* agree: First, in their sacrifice: Secondly, in the form of their Images. Now these seven chappels built for *Moloch*, may well resemble those (k) seven gates with which the Persians honored the Sun; and as the seven gates did, so might the seven Chappels mystically express the seven Planets, whereof the Sun was *Moloch*, i. the King and Prince. When they sacrificed their sons unto this Idol, they did beat upon Tabrets and Drums, that the cry of the child might not be heard by the father. Thereupon was the place called *Tophet*, from *Toph* *an* signifying a Drum, as likewise from the cry of the children

g *Macroch. Saturn. l. 1. c. 7.*

h *Euseb. d. pre-par. l. 4. c. 7.*

i *Jalkut. Jer. 7. f. 97. column. 1.*

k *Orig. contra Celsum. l. 6. f. 74. col. 4. It. Gyrald. in Deorum Syntag. 7. p. 223.*

dren, it was called *Gebenna*, גֵּבְנָא signifying a valley, and רָעָא roaring or crying. Some may make the question, whether that the phrase, *The fire of Gebenna*, *Matth. 5. 22.* had its original from this fire, where-with the children were burnt unto *Moloch*? I answer, that in this phrase there was not respect onely unto this fire, though by the bitter cries and ejulations of poor infants. the restless torments in Hell might be shadowed, yet the perpetuity and everlastingness of hellish pains I take to be signified herein, by allusion unto that (l) other fire, kept continually burning for the consuming of dead carcasses, and the filth brought out of *Jerusalem*. For *Gebenna* was reputed a contemptible place without the City; in the which they burnt, by means of a fire continually preserved there, the carcasses, filth, and garbidge of the City. The (m) *Cabalists* treating of *Gebenna*, in this metaphorical sence, as it is applied to the pains of hell do distinguish of it, saying, That there is *Gebenna superior*, and *inferior*: by the first they understand bodily torments inflicted upon the bodies of sinners in this world: By the second they understand the pains of the soul in the world to come. (n) They say likewise that there are *Septem Gebennæ mansiones*, Seven degrees or mansion places of *Gebenna*. 1. *Infernus*. 2. *Perditio*. 3. *Profundum*. 4. *Taciturnitas*. 5. *Umbra mortis*. 6. *Terra inferior*. 7. *Terra sitiens*. Of these seven receptacles, he that will mispend his time may read according to the quotation.

It is much controverted among Expositors, whether the children in this sacrifice were burnt in the fire, or only initiated and consecrated to *Moloch* passing in the midst of two fires in sign of their consecration? It is probable, that both were in use. First, the Scripture

1D: Kimchi.
Psal. 27. 13.

m. Caprio de
Cabala. p. 644.

n P. Galatinus
L. 12. c. 6.

ture speaketh of both. Secondly, the *Hebrew Doctors* shew the manner of both. That they were *Burnt*, *Jalkut* expressly teacheth, and with him (o) others accord, saying, *That Molech is the name of an Image*; o Aben Ezra Lev. 18. 21. and the wise men of blessed memory interpret *Molech* to be an universal name, denoting any whom they have made to rule over them; And it is agreed upon, that this is the abomination of the *Sons of Ammon*, and this phrase, *To cause to passe thorow*, is as much as, *To burn*. Others say, *This Idols name was Molech*, and (p) this was his worship: That he (namely, the Father) delivered his Son unto the Priests, and they made two great fires; p Rabbi Solomon, Lev. 18. 21. and they made his Son pass on his feet between both these fires.

Notwithstanding, we must not think that there were no other oblations unto *Molech*, besides sacrificing of children: For what use then served those other six Chappels? No: I take this oblation of children not to have been forced on them by any superstitious law, or tradition, binding them thereunto; but to have been reputed a work more meritorious, because it was meerly voluntary. This I note, because otherwise there were an apparent difference between *Baal* and *Molech*. For the *Baalites* offered unto their fancied Deity a Bullock, in that contention between them and *Eliab*, 1 *King* 18. Bullocks, and Calves, and Lambs, were their ordinary sacrifices, the sacrificing of their children, extraordinary. Yet their ordinary sacrifices, were not alwayes altogether void of mans blood, but sometimes the Priests would lance and cut their own flesh: which custom, whence it had its original, I find not: only we find the like to have been practiced by the *Heathenish Priests* in their sacrifices to *Bellona*: (q) *Tertullian* touch-

q *Tert. Apol. c. 9.*

Lactan. p. 40.

eth it; but (r) *Lactantius* treating of *Bellona* and her Priests, speaketh more clearly, saying, *They Sacrificed not with any other mans blood, but with their own; their shoulders being lanced, and with both hands brandishing naked swords, they run and leaped up and down like mad men. Who would not take these Bellonites to be the very Baalites spoken of, 1 Kings 18. They leapt upon the Altar which was made — and cut themselves as their manner was, with Knives and Lances, till the blood gushed out upon them.*

Solomon. Jerc. Jer. 7. 31.

Euseb. prepar. Evang. l. i. c. 7. p. 17.

That the Opinion of pleasing God by Sacrificing their Children sprang from *Abraham's* offering of *Isaac*, seemeth very probable, and is intimated by *R. Solomon*, who bringeth in God speaking concerning *Moloch* after this manner: *I never commanded that they should offer up their Sons for an oblation, and I never spake it unto any of my Prophets: (s) and When I spake to Abraham to sacrifice his son, it entred not into my heart that he should sacrifice him, but to make known his righteousness. Yea, (t) Porphyrie* treating of *Saturn*, (who seemeth to have been this very *Molech*) saith, that the *Phœnicians* called him *Israel*, and that he had by *Anobreth* one only Son called *Jend* in the *Phœnician* language, (no doubt from the Hebrew *Jecid*, signifying an onely begotten, and applyed to *Isaac*, *Gen. 22. 2.*) which he offered upon an Altar purposely prepared. Who seeth not the History of *Abraham* and *Sarah* under the names of *Israel* and *Anobreth*? and the immolation of *Isaac* under the name of *Jend*? And the Original of this Son-sacrificing Divinity to have been the unwarrantable imitation of *Abraham*?

But what! Was the *Sun* worshipped *Idolatrously*, no otherwise? Yes, except I am deceiv'd, we find another manner of Worship described by *Amos*, Chap. 5. 26.

5. 26. But ye have born the Tabernacle of your Moloch, and Chiun your Images, the Star of your God which ye made to your selves. This translation I prefer before others. First, because the * Hebrew word signifieth a Tabernacle. Secondly, it is rendred the Tabernacle of Moloch, not *Siccuth* your King, by the Seventy. Thirdly, it is so repeated by Saint (t) Stephen, Acts 7. 43. ye took up the Tabernacle of Moloch, and the Star of your God Remphan, figures which ye made, to worship them.

Three things are to be inquired, for the understanding of this parallel. First, what the bearing, or taking up of this Tabernacle is. Secondly, what Idol was pointed out by these names of Chiun and Remphan. Thirdly, what is meant by the Star of this God.

The taking up of this tabernacle denoteth their worship which they exhibited unto their Idol, by carrying him up and down in Tabernacles and Pageants, after a Solemn manner of procession; by the Romans this solemnity was termed *pompa*, and the Tent or Pageant in which the Idol was carried, *Thensa*, according to that, *Thensa Deorum vehiculum*. This kind of Idolatry may seem to have had its original among the Heathens from an unwarrantable imitation of Moses's Tabernacle, which was nothing else but a(n) Portable Temple, u

to be carried from place to place, as need required. For it cannot be denied, but that many superstitions were derived unto the Heathen from the true worship of God, which he himself had prescribed unto his people. Thus, As God had his Tabernacle, Priests, Altars, and Sacrifices so the Devil had his Tabernacles, Priests, Altars and Sacrifices. As God had his Fire ever burning upon the Altar, so had the Devil his Fire preserved burning by those Vestal Votaries. As God had his Propitiatory or Mercy

*תבנית
מלך
מלך

τκαὶ ὄνελάβε-
τε τὴν σκηνὴν
τὴν τοῦ Μολόχ,
καὶ τὸ ἄστρον τοῦ
θεοῦ ὑμῶν ῥαϊ-
φάν, τὰς τύπας
ἃς ἐποίησατε
ἐαυτοῖς.

u οὐδεν
ναὶ μετὰ
φερομένη δ' ἐ-
φερον. Joseph.
Antiq. l. 3. c. 5.

Lev. 6. 3.

* Solis honore
novi grati spe-
Etacula Circi.
Antiqui dixere
Patres. Corrip.
Afric. l. 1. num.
17. vi. Dempst.

x Alex. ab Alex.
lib. 3. cap. 12.

y — Hic illius
arma, Hic cur-
rus fuit. Virgil.
Æneid. 1.

z Cæ. Rhodigin.
Antiq. l. 8. c. 2.

Mercy feat: So had the Devil his *Sacros tripodas*, his *Oracles*, from which he would speak unto them that served him. This solemn procession was performed by the *Romans* in the honour of the * *Sun*. It was performed by the *Israelites* in honour of their *Moloch*, who formerly was interpreted the *Sun*. To add unto the pomp and state of this solemnity, both the *Romans* and the *Israelites* caused great *Horses* and *Chariots* to be led up and down. (x) *Horses* were consecrated to the *Sun* by the *Romans*, and their *Cirque* place was sometimes called *πὸ ἵππων*, and *ἵπποδρόμιον*, an *Horse-race*. And that *Chariots* were commonly used in those pompous shews is (y) evident. Concerning the people of *Judah*, doth not the like practice plainly appear? 2 *Kings* 23. *Josiah* did put down the *Horses* given to the *Sun*, and the *Chariots of the Sun*. This kind of Idolatrous worshipping the *Sun* seemeth to have had its beginning from the *Persians*, who also accounted *Horses* holy to the *Sun*: (c) And the *Persian King*, when he would shew himself in great state, caused an exceeding great *Horse* to be led up and down, the which was called *Equus Solis*.

The second inquiry is, what *Idol* was meant by *Chien* and *Remphan*, otherwise in ancient Coppies called *Repham*. Not to trouble the Reader with the various interpretations of *Expositors*, much less with the bold adventures of others in correcting the Text: by *Chien* we are to understand *Hercules*, who in the *Egyptian* language was called *Chon*: By *Repham* we are to understand the same *Hercules*, for *רפאים* *Rephaim*, in the holy tongue signifieth *Giants*: By *Hercules* we may understand the Planet of the *Sun*: There are *Etymologists* that derive *Hercules* his name from the *Hebrew* *חור* *Chor*, *Hier col, illuminavit omnia*: the Greek

Etymology

(a) *Etymology*, holds correspondency with the *Hebrew*, and both signifie that universal light which floweth from the *Sun*, as water from a fountain. Add hereunto, that (b) *Porphry* interpreteth *Hercules* his twelve labours, so often mentioned by the *Poets*; to be nothing else but the twelve signs of the *Zodiack*, thorow which the *Sun* passeth yearly. But some may question, whether the name of *Hercules* was ever known to the *Jews*? It is probable, the name was; for *Hercules* was the *God* of the *Tyrians*, from whom the *Jews* learned much *Idolatry*, as being their neer Neighbours: Yea, it is apparent, that in the time of the *Maccabees* the Name was commonly known unto them: for *Jason* the *High Priest* sent three hundred drachmes of Silver to the sacrifice of *Hercules*; 2 *Macc.* 4. 19.

Thirdly, it followeth that we should enquire, what this *star* of *Remphan* was; it is probably (c) thought that it was a certain *star* painted in the fore-head of *Molech*; Neither was it unusual for the *Heathen* people to paint their *Idols* with such *Symbolica Addita-menta*. (d) *Julius Caesar* his Image had a *Star* depicted on the *Crown* of his head.

The *Sun* was also worshipped by the house of *Judah*, under the name *Tamuz*; for (e) *Tamuz*, saith *Hierome*, was *Adonis*, and (f) *Adonis* is generally interpreted the *Sun* from the *Hebrew* *Adon*, signifying *Dominus*, the same as *Baal*, or *Moloch* formerly did, namely, the *Lord* or *Prince* of the *Planets*. The moneth which we call *June*, was by the *Hebrews* called *Tamuz*; and the entrance of the *Sun* into the sign *Cancer* was, in the *Jews* *Astronomy*, termed *Tekupha* *Tamuz*, the revolution of *Tamuz*. Concerning *Adonis*, whom sometimes ancient Authors call *Osiris*; there are two things remarkable, ἀπαρισμός, the death or loss

a *Heracles quid aliud est quam*
ἥρως καὶ ὁ
 (1.) *aeris gloria: quæ potius alia est aeris nisi solis illuminatio? Macrobi.*
Satur. l. 1. c. 20.
 b *Euseb. de prep. l. 3. c. 4. p. 71.*

c *Cecumenius*
Act. 7. 43.

d *Sueton. in Jul. c. 88. It. Plin. hist. l. 2. c. 5. Horat. l. 1. Od. 12.*

e *Hieron. comment. 3. in Ezek. f. Pier. Hierogl. l. 9. p. 68.*

of

* — Nunquamq;
satis quæsitus
Osiris.
Semper enim
perdunt, semper
q̄ inveniunt.
Lucan.
f Plutarch. in
Alcibiade.

of Adonis and *Euphros*, the finding of him again. As there was great * lamentation at his loss, especially amongst the (f) women: so was there great joy at his finding. By the death or loss of Adonis, we are to understand the departure of the Sun; by his finding again, we are to understand his return. Now he seemeth to depart twice in the year: First, when he is in the Tropick of Cancer, in the farthest degree Northward. Secondly, when he is in the Tropick of Capricorn, in the farthest degree southward: Answerable unto these two departures, which may be termed *ἀφανισμοὶ* *disparitions*, or losses of the Sun, there are two returns immediately succeeding, which may be termed likewise *εὐφροσύναι* the findings or new appearances of the Sun. Hence we may note, that though the Egyptians celebrated their Adonia in the month of November, when the Sun began to be farthest Southward; and the house of Juda theirs, in the month of June, when the Sun was farthest Northward, yet both were for the same reasons, and in substance they agreed. And of this the Prophet Ezekiel is thought to have spoken, Ezek. 8. 14. *There sate Women weeping for Tamuz.*

Procopius in
Isaiam, ad c. 18.
It. Cyrilius l. 2.
Tom. 2. in 1.
Isaiam.

These solemnities were chiefly observed, between the Bibliensis and the Alexandrini (g); the manner was thus: VVhen the Bibliensis solemnized the death or loss of Adonis, at that time the Alexandrini wrote a letter, this letter was inclosed in an Ark of Bulrushes therein they signified that Adonis, whom they lamented, was found again: This Ark being after the performance of certain Rites and Ceremonies committed to the Sea, forthwith it was carried by the stream to Byblus; upon the receipt whereof the lamentation of the women was turned in-

into joy. (b) Others say, that this lamentation was performed over an Image in the Night season, and when they had sufficiently lamented, a Candle was brought into the room (which Ceremony might mystically signifie the return of the Sun) then the Priest with a soft voice muttered this Form of words; (i) *Trust ye in God, for out of pains salvation is come unto us.* (k) There are likewise of the Jews that say their *Tamuz* was an Image whose eyes they filled with Lead, which Lead being molten by the means of fire under it, the image it self seemed to weep.

There (l) are that think the *Prophet* alludeth unto those letters inclosed in those fore-mentioned *Bull-rush Arks*, Isa. 18. 2. When he speaketh of Ambassadors sent by the Sea even in *Vessels of Reeds* upon the waters. But I rather approve the literal sense, for by reason of the Shells and dangerous Rocks in the River *Nilus*, it was not unusual for men to sail in Hulks, and *Vessels made of a kind of great Bull-rush*, which by the Egyptians was termed *Papyrus*, and these kind of Ships (m) *Papyracea naves.*

^h *Julius Marternus Firmicus l. de errore profan. Religion.*

ⁱ *Θαππεῖτε το θεῶν, ὅτι γὰρ ἡμῖν ἐν πόντῳ σωθήσεται*
Firmicus ibid.

^k *חיו עושים*

^ל *ממלאים*

^ע *ענין עופות*

^ח *חיו עושים*

^א *אש מתחתיה*

R. Dav. Kimchi in radic.

Procop. in Isa.

18.

^m *Plin. Hist.*

l. 6. c. 22.

CHAP. III.

Of Baal-Peor, Baal-Tsephon, Baal-Zebub, Baal-Berith, Bell and the Dragon.

WHOM the Hebrews called Baal, the Babylonians called Bell; and although the Planet of the Sun only at first might be worshipped under that name, yet at last it became a common Name to many other Idols, according to that, *There are many Gods, many Baalims or Lords, 1 Cor. 8. 5.* As

the same Idol *Jupiter* had different names, and different Rites of worship, occasioned sometimes from the different places, as *Jupiter Olympius*, from the Hill *Olympus*; *Jupiter Capitolinus*, from the *Capitol hill*; *Jupiter Latialis*, from that part of *Italy* which is called *Latium*. Sometimes from the different benefits which he was supposed to bestow on men, as *Jupiter Pluvius*, because he gave *Rain*; *Jupiter Lucetius*, because he gave *Light*; *Jupiter Altitonans*, from *thundering*: So *Baal* had his distinctive Titles, and different Rites of Worship, sometimes occasioned by the place, as *Baal Peor*, *Numb. 25.3*. Sometimes from the benefit obtained, as *Baal Tsephon*, *Exod. 14.1*. and *Baal Zebub*, *2 King. 1.2*. Sometimes for some other reason, as *Baal Berith*, *Judg. 8.33*.

^a Hieronym. ad
Hos. 9 Idem
prodidit Isidor.
Orig. l. 8.

Baal-Peor is thought to be that (a) *Priapus*, that obscene Idol, so famous in prophane Authors. He was called *Peor*, from the Hill *Peor*, mentioned, *Numb. 23.28*. as likewise his Temple wherein he was worshipped, standing upon the same Hill, was called *Beth-Peor*, *Dent. 3.29*. He was worshipped by the *Moabites* and *Midianites*: The Idol *Chemosh*, *Jer. 48.7*. is thought to be the (b) same, and I take it to be applied to *Baal-Peor*, by way of contempt, as if one should say, their blind god, according to that in the Psalm, *They have eyes and see not*. For the first Letter (c) *Caph*, signifieth quasi; and מושך *Musch* palpare, to grope or feel about, in manner of blind men.

^b Hieron. in
Isai. l. 5 c. 15.

^c Philo Jud.
lib. 2. Allegor.
p. 79.

^d P Fag. Exod.
14.

Baal-Tsephon is thought by the (d) *Hebrews*, to have been an Idol made by the *Ægyptian Magicians*, and placed in the Wilderness, to observe and stop the *Israelites* in their departure from *Ægypt*; whence it was termed תצפון *Tsephon*, from תצפה *Tsapba*, signifying to watch, and observe in manner of a watchman: We may

may call him *Baal speculator*, as, among the Romans; because *Jupiter* stayed the Romans when they were flying, he was called (e) *Jupiter stator*.

e Rosin. lib. 2.

Baal-zebub, soundeth as much as the Lord of the Flies, (f) or a Master fly, which hath power and authority over the rest, in which respect the Prince of the Devils in the Gospel is termed *Beel-Zebub*, זבוב Ze-
bub signifieth a Fly. (g) This Idol was worshipped by the Cyrenians, but principally by the Ekronites, because whensoever they sacrificed unto him, the swarms of flies, which at that time molested the Country, died. But it is certain, that this was not the alone

antiq. Rom.

cap. 5.

f Ζητίουσι

μύαν Θεόν

Ακκαρων.

Gregor. Nazianz.

orat. 2.

contr. Julian.

p. 102.

g Plin. l. 10.

c. 28.

reason, for they were wont to repair to him, as to an Oracle, 2 King. 1. 2. We may call him *Jupiter muscarius*, or *Hercules muscarius*: (h) for the Inhabitants of the City *Elis* sacrificed to *Jupiter* under the name *Ἰσχυρίου*, (i.) A driver away of flies: and the Romans to *Hercules*, under the same name. Some Greek Copies in the Gospel read Βεελζεβούλ, *Beelzebul*: which change is interpreted to be, for to shew the greater contempt of the Idol, as if they should say, *Jupiter stercoreus*, זבל Zebel signifieth *stercus*, and *Beel*, or *Baal*, signifieth *Dominus*.

h Clemens A-

lexand. in

protreptic.

Baal-berith was the Idol of the *Shechemites*; of his Temple we read, Judges 9. 4. ברית Berith signifieth a Covenant; so that *Baal-berith* may be translated *Jupiter fœderatus*, (i.) The God unto whom they bound themselves by Covenant. Concerning *Bel* and the Dragon, little is spoken, besides what we read in that of the *Apocrypha*, where the History is described.

i Ε.Θικαν

ἐαυτοῖς τῷ

Βάαλδιδι

κλω, τὸ εἶναι

αὐτοῖς αὐτὸν

εἰς θεόν.

Se puagint. in-

terpr. Jud. 8. 33.

CHAP. IV.

Of Dagon.

AR. DAU. I Sa. 5.

* Triton non ab-
similem habu-
isse figuram
fingitur. Frons
hominem præ-
fert, in piscem
desinit alvus
Pier. Hierogl.
lib. 31 p. 218.
b Philo Bybli-
us apud Euseb.
de prepar. lib.
1. c. 7.
c Pier. Hierogl.
l. 32. p. 128.
Id. l. 56.
d R. Levi.
1 Sam. 5.

THe (a) Hebrew Doctors say, that this Idol Dagon was made from the Navil downward in form of a Fish, but from the Navil upward in form of a Man. This they Collect from the 1 Sam. 5. 4. The two palms of his hands were cut off upon the threshold. And further more they say, the Idol Dagon had his Name from the Hebrew דג Dag, signifying in the Holy Language, a fish, according to which description we may english him the Philistims Neptune, or * Triton. Others derive the name from דגן Dagan, signifying Corn: and they (b) say, that he first invented the use of the Plow, and Corn; whence they translate him Jupiter aratrius. In this respect we may call him the Philistims Saturn, because Antiquity makes (c) Saturn the first Inventer of husbandry, and therefore paints him with an Hook or Sithe in his hand, as being the fittest Hieroglyphick for Husbandry. Both Opinions have their Authors, and no sufficient proof hath been produced to overthrow either. (d) Yea, there are not wanting among the Jews themselves, that say, this Image of Dagon was made in the form of a man. Notwithstanding Scaliger his conjecture is not improbable, that those who interpret Dagon, Jupiter aratrius, or Ayestus, might mistake and read שדדאי Shaddai, signifying, Ager, A field, for שדדאי Shaddai, being the very Name of God, signifying Omnipotens, Almighty.

CHAP.

CHAP. V.

Of the Molten Calf.

THE History of the *molten Calf* is at large set down, *Exod. 32.* where we read, that by reason of *Moses* his long absence, the People desired of *Aaron*, Gods to be made; whereupon *Aaron* made for them the *molten Calf*. The reason why they worshipped God rather in the similitude of a *Calf*, then of any other Creature, is generally by *Expositors* conceived to be from the corruptions learned among the *Ægyptians*, who worshipped their Idol (*a*) *Apis*, otherwise called (*b*) *Serapis*, in a living Ox, and likewise in an Image made in the form and similitude of an Ox, with a bushel on his head. This Ox was remarkable for certain Notes and marks, whereby it was differenced from all others. It was black bodied, it had a white forehead, a white spot behind, and a knot under his tongue: For the more curious fashioning and polishing of these marks in the *molten Calf*, *Aaron* may seem to have made use of his (*c*) *graving Tool*. (*d*) The *Ægyptians* repaired unto this Ox for the resolution of matters doubtful, as to an Oracle, and the manner of consulting with him, was thus. The party that repaired unto him, tendered a bottle of Hay, or Grass: which if he received, then it betokened a good and happy event; if otherwise he refused it, then it did portend some evil to come. Thus they turned their glory into an Ox that eateth grass, *Psalms 106. 20.* The Hebrew word in the *Psalms*, translated an Ox, is, (*e*) *Shor*, which I note, because in my opinion, it giveth light to one of

a *Plin. Nat.**hist. l. 8. c. 46.**Herod. l. 2. Sc.**lin. c. 35. aut**aliorum di-**stinctione. 45.*b *Alex. Genial.**dier. l. 6. cap. 2.*

כחוש

*stylo sculptorio.*d *Plin. Hist. lib.**8. c. 46. It. A.**lex. Genial.**dier. l. 6. c. 2.*

שור

Vultus facies
x

Cyprian. de
mono patient. p.
18. Vid. etiam
August. p. 73.
Tertul. adv.
Jud. cap. 1.

Suidas in
degen. 16.
Ruffinus l. b. 2.
1st. Eccles. cap.
3. Pier. Hie-
gl. lib. 3 p. 25.

of the names by which this *Idol* was denoted. Sometimes it was called *Apis*, from the Hebrew word (*f*) *Ap*, signifying a *face*: Sometimes *Serapis*, quasi *Shor-apis*, which is nothing else but *Bovis caput*, an *Ox-head*; the very name used by the (*g*) *Fathers*, to express this *Idolatry*. It is commonly known, that this *Idolatry* was derived to *Israel* from the *Ægyptians*; but whence the *Ægyptians* first learned it, few have taught. They do not conjecture amiss, who interpret the first Institution hereof to have been in the memory of *Joseph*, who by his providence relieved both *Ægypt* and other Neighbour Countries, in the seven years of famine. Besides the Testimony of no slight (*h*) Authors, there are strong inducements to perswade it. First, both the years of plenty and famine were fore-signified by the apparition of *Oxen*. Secondly, what fitter Emblem, (if it had not afterwards proved an *Idol*) to continue the remembrance of *Joseph*, (by whose alone care and industry, Corn and Victual was provided in an extream famine) than an *Ox*, the true and lively Hieroglyphick of an industrious Husbandman? Thirdly, in this *Suidas* agreeth with others, that this *Ox* was pourtrayed with a bushel on his head, though others do more clearly express the reason of this pourtrayture, namely, because of the great quantity of Corn measured out by *Joseph* in that extream dearth. Concerning the sin of the *Israelites* in making this *Calf* or *Ox*, the modern *Jews* do transfer the fault upon certain *Proslyte Ægyptians* who came forth with them: and they say, that when *Aaron* cast their Jewels into the fire, these *Ægyptians*, contrary to his expectation, by their Art *Magick* produced a *Calf*, to which purpose they urge *Aarens* own words, *Exod.* 32. 34. I did cast the Gold into

into the fire, and thereof came this Calf; as if his art or will went not with the making thereof, but of it self it made it self. But this answer of his sheweth rather, how vain the Wit of man is in the excuse of sin; and as his engraving instrument writes down Aaron's sins; so the confession of others more ingenuous Jews, proclaims the Israelites, saying, that (i) No punishment besalleth thee Israel, in which there is not an ounce of this Calf. I conclude this with the analogy between the Egyptian Apis, and the molten Calf, and this consisteth in three things. First, As there were some special marks in the Egyptian, Ox; so is it probable that Aaron with his engraving Tool made the like. Secondly, As the Egyptians in honour of their Ox (k) celebrated a Solemn Feast, which much singing and mirth. So the Israelites proclaimed a Feast in honor of their Calf: The people sate down to eat and drink, and rose up to play. Thirdly, As the Egyptians Ox was at last drowned in the River, so Moses burnt the molten Calf, and beat it to powder, and cast it upon the face of the water, Exod. 32. 20. Dent 92. 21. Jeroboam afterward, though upon other inducements, committed the same sin; he thought in his heart, that if the people did go up to Jerusalem, and do sacrifice in the house of the Lord, they would revolt from him, and return to the King of Judah: Whereupon he set up two Calves of gold, the one in Bethel, the other in Dan; saying unto the people, It is too much for you to go up to Jerusalem, 1 King. 12. 28.

לר
שדאל
וז ענית
און בה
אנקא מעון
ועל

Moses Gerund.
vid. Munster.
Exod 32.

k Suid. in voc
Απιδες

CHAP. VI.

Of Astaroth, Ammonia, Juno, the Queen of Heaven, Diana of the Ephesians.

^a Horum Anathematum oblationem primo didicerunt ab Israelitis, Num. 7. 1 Sam. 21.

^b Αστέριον δ' ἑὸν δακέω σεληνιαίαν ζυμεύει.

Astarten lunam esse opinor. Lucian. de Syria.

^c August. Super Judic. quast. 16.

^d Astarte Urania idem omnino valet apud Phoenicas, quod Juno Lucina apud Latinos. Deducitur Urania ab Hebræo ^e אורא

Nun in fine adjecto aut per se solum, aut cum Jod. quod passim fit à Syris, quasi ^f אורא vel אורא in feminino vero אורא.

ⁱ Lucinus & Lucida, aut Lucinus & Lucina. Et hinc Graeci suum

εὐρύδω

mutati sunt. ^f Αστροδωξά dicitur, παρὰ τὸ ἄστρον ἀρχὴν ab imperio quod in Ara exercet. vid. Herodian. l. 5. ^e Macrobi. Sat. l. 1. c. 15. ^g Macrobi. Sat. l. 1. c. 21.

AS the Sun was worshipped under many names, so likewise the Moon. Astaroth was the Idol chiefly of the Zidonians, 1 King. 11. 5. 2 King. 23. 13. She had her Temple called the house of Astaroth, in which the Philistines hanged up Saul's (a) Armor after his death, 1 Sam. 31. 10. That the Moon was worshipped under this name needs not (b) proof; only (c) some say, that Astrate was Juno: And why may we not say, that Juno is often used to express the Moon? (d) Both the Moon and Juno are often called by the name of Urania. And as the Moon in respect of her light is called Urania? so in regard of the lesser lights in the heaven, she is called Astroarch, that is, the (e) Queen of the Planets; or as Horace speaketh of the Moon, Siderum Regina, the Queen of the Stars: Or lastly, as Virgil speaketh of Juno; Divum incedo regina, the Queen of the Gods. It seemeth very probable, that this is that Queen of Heaven, of which the Prophet speaketh, Jer. 7. 18. Jer. 44. 17: Again unto whom may we imagine those ancient Heathens to have performed that solemn worship, which they did on the Calends, or first day of every month? (was it not to the Moon?) And yet notwithstanding it is ascribed to Juno, (f) whence she is called Juno Calendaris. Lastly, As Jupiter (g) Ammon was no

other

other than the *Sun*, and worshipped him in form of a *Ram*: so for ought I see, the *Moon* might be called *Juno* (h) *Ammonia*, and worshipped in the form of a *sheep*.^{h Col. Rhodig. l. 18. c. 38.} Sure I am, that the *Hebrews Doctors* describe the Images of (i) *Astaroth*, to have been made in the form of *sheep*: and the word *Astaroth*, in the Original, signifi-^{i D. Kimchi, I Sam. 31. 10. II. Jud. 2. 13.} eth a flock of *sheep*, and the *Moon* might as well be called *Ammonia*, as the *Sun* *Ammon*, both being so called from their *beat*, which in the Holy Tongue is called (k) *Hammah*, and from thence likewise those Images ^{חמה} (of which we read, *Levit. 26. 30. Isa. 17. 8. Isa. 27. 9.*)^{Calor. Sol.} are called (l) *Hammanim*, because they were cer-^{l R. Solomon in Levit. 26. 30. m--- stat corniger illic.} tain Idols placed upon the house top, and so always exposed to the *Sun*. Furthermore, as *Jupiter* (m) *Ammon* was painted with *horns*, so likewise was the (n) *Moon*: why they should be thus painted, many rea-^{Jupiter. Lucan. l. 9. vers. 514. n Syderum regina bicornis audi. Luna puellas. Horat. car. secular.} sons might be produced, but chiefly three; the first peculiar to the *Sun*, the other common both to *Sun* and *Moon*. First, the *Sun* was painted with *Rams-horns*, because with the Astronomers the sign *Aries* in the *Zodiack* is the (o) beginning of the year. Secondly,^{o Pier. hierogh. l. 10.} because as the strength of *horned beasts* consists in their *horns*, so the virtue and influence of the *Sun* and *Moon* is derived into sublunary creatures by their beams. Thirdly, because the light of the *Sun* and *Moon* makes the reflection *cornute*, or *korn-like*.^{קדני ההור} When *Moses* came down from God, *Aaron* and the people saw that his face shined, *Exod. 34.* the *Latine* reads is, *Facies ejus erat cornuta*; and hence it is, that (unde *Régas* & cornu emanarunt) signifi-^{cat in morem cornuum splendoris radiosq; emittere.} The error grew from the doubtful signification of the *Hebrew* word signifying *splendor* or *brightness*, and also *horns*.

q Macrob. Sa-
turn. l. 1. c. 15.

r Plin. l. 36. 14.

s Plin. l. 16. 40.

r Simili prorsus
ratione Atheni-
ensium num-
mos quosdam,
hoes: eorum-
dem Athenien-
sium alios
quosdam

Kēas (i) puel-
las, alios Corin-
thiorum

πώλλας,
puellos: alios Pe-
loponnesiorum,

χελώνας
testudines; alios
Romanorum

naves vocabant
u Macrob. Sa-
turn. l. 3. c. 8.

Non absimilem
idololatram in-
cultu Veneris
prodidit Julius
Firmicus de
errore profan.
religion. c. 4.

(q) The Moon was also worshipped under the name of *Diana*, who although she were worshipped thro-
row out all *Asia*, yet she was had in principal esteem
among the *Ephefians*, whence arose that cry, *Great is
Diana of the Ephefians*, *Act.* 19. 28. Her greatness a-
mong the *Ephefians* appeareth partly by her *Temple*,
which in (r) one place *Pliny* saith was two hundred
and twenty years a building, but (s) elsew here he
saith 400. years: partly from the great gain procu-
red unto the Silver-Smiths in making and selling sil-
ver *Temples of Diana*, *Act.* 19. 24. It is much disputed
what those *silver Temples* were; some think them to
be *littles houses*, or *shrines* (such as were for their
smallness portable) in form representing the *Temple
of Diana*, and within having the Image of *Diana* in-
closed, and in this sense *validia* is sometimes used, to
signifie *closets* or *shrines wherein Images were kept*: O-
thers think, certain coyns or pieces of money to be
called by the name of *Diana's Temple*, from the simi-
litude of *Diana's Temple*, engraven or stamped upon
those coyns: as in *England* we call some pieces of
gold the *George*, others the *Angel*, others the *Thistle*,
from the impression which they bear. The like cu-
stom of naming coyns from their Sculpture or impres-
sion was not unusual, among the (t) *Ancients*; nei-
ther were such coyns unusual on which the *Temple of
Diana* was engraven, and these capital letters added,
DIAN. EPHE. *Theodorus Beza*, in his major *Annota-
tions* upon the *Acts*, reporteth that he hath seen two
of these himself.

We read of another kind of Idolatrous Worship
towards the *Moon*, to have been (u) that men sacri-
ficed to her in womens apparel, and women in mens
apparel, because they thought the *Moon* to be both

male

male and female, whence the Moon is called by old Authors as well *Lunus* as *Luna*: And *Venus*, whom *Philocorus* affirms to be the Moon, is termed *Deus Venus*, as well as *Dea Venus*. (x) Some have thought that God had respect unto this kind of Idolatry, *Dent.* 22. 5. where men are forbidden to wear womens apparel, & *è contra*; but it is more generally, and upon better grounds thought, that the promiscuous use of apparel (whereby the distinction of sex is taken away) is there forbidden. x Maimonid. in more Nebochim part. 3. cap. 38.

C H A P. VII.

Of other Gods mentioned in Scripture.

THe Sun and Moon, which are the greater lights in the Heaven, I take to have been the chiefest Idols worshipped by the *Heathen* people. Notwithstanding, their blind devotion deified also the other Planets, and that numberless number of lesser lights, called in Scripture, *Militia Cæli*, The Host of Heaven, whose several natures, properties, and influences, are not distinctly known. In like manner there is an *Host of Idols* mentioned in Holy Writ, of whom little or nothing is spoken to the purpose by Authors, more than their very names. Of this nature are those *Chambers of Imagery*, wherein all forms of creeping things were pourtrayed on the walls, *Ezek.* 8. It may be termed their *Pantheon*.

In those Colonies which the King of *Assur* transplanted into *Samaria*, every one worshipped the God of his own Nation. The men of *Babel* made *Succoth Benoth*, the men of *Cuth* made *Nergal*, the men of *Hamath* made *Ashima*, the *Avims* made *Nibhaz* and *Tar-*

a R. Farchi.
2 King 17.
R. David non
dissentit.

b Lucian l. 16
de Syr. Dea.

c Herodotus in
Euterp.

d Cic. de legib.

l. 1. vid. Tira-

quel. in Alex.

ab Alex. lib. 6.

It. Diodor. Sicul.

lib. 1. 18.

e Alex. Neopol.

l. 6. c. 26.

f Porrum &

cepe, nefas vio-

lare & fran-

gere morfu. O

sanctas gentes

quibus hæc nas-

cuntur in hor-

ris Numina.

Juvenal. satyr.

15.

g. Diod. Sicul.

l. 5. c. 72.

tak; the Shepharvaims burnt their Children in the fire to Adram-melech, and Anam-melech, the gods of Shepharvaim, 2 Kings 17. 30, 31. (a) The Hebrew Doctors say, that Succoth Benoth was the picture of an Hen with her Chicken: Nergal they interpret Gallum Sylvestrem, Asma a Goat, Nibhaz a Dog, Tartak an Ass, Adrammelech a Mule, Anammelech an Horse: that such brut beasts should be worshipped as gods, may seem ridiculous: but the like to have been practised among the Heathens, profane Authors abundantly testify. The (b) Cock was worshipped as a god among the Syrians, (c) A Goat by the Mendefii; (d) A Dog by others: Yea, they have adopted into the number of their gods (e) Oxen, Lyons, Eagles, Wolves, Crocodiles, Cats, Rats, &c. Nay, they have digged their gods out of their gardens (f) Garlick, Leeks, Onions, &c. To these may be added Nisroch, which was the god of the Assyrians, and, as it seemeth, had his Temple at Nineve, 2 King. 19. ult. and Esay 37. ult. Secondly, רמון Rimmon, the word signifieth a Pomegranate. Concerning this Idol it is much controverted, whether Naaman sinned not in saying, The Lord be merciful unto thy servant, that when my Master goeth into the house of Rimmon, &c. 2 King. 5. 18. Read the words in the Præter tense [when my Master went into the house of Rimmon] the sense appears to be a pardon craved for sins past, not afterwards to be committed. The same word בבוה Bebo, in going, is put to express the time past, in the titles of the Psalms 52. and Psalm 54. Thirdly, Nebo otherwise called Nabo, and Idol of the Assyrians, Jer. 48. 1. He had his name from Prophecy; נביא Nabbi, signifying a Prophet, he seemeth not much to differ from Zeus βρομῆος, or Zeus mulieris, so often mentioned in Homer. (g) Diodorus Siculus maketh them both one, and we may

may render *Nebo*, the *Affrians*, *Ammon*, or *Jupiter Vaticanus*, the god of their Oracles.

C H A P. VIII.

The several manners of Divine Revelation.

AS *Idolatri* originally sprang from mistaking of Scriptures; so *Witch-craft* and *Sorcery*, (which holdeth near affinity with *Idolatri*) seemeth to have had its first beginning from an imitation of *Gods Oracles*. *God spake in divers manners*, Heb. i. 1. *By Dreams*, by *Urim*, by *Prophets*, 1 Sam. 28. 6, 7. when the Lord would by none of these answer King *Saul*, then he sought to a *Witch*. To these might be added *Gods* speaking from between the *Cherubims*, his answering by *Visions*, *Angels*, and *Voices*: but the chief manner of revealing himself, observed by the *Hebrew Writers*, are four, which they term (a) *four degrees of* *Prophecy*, or *Divine Revelation*: somewhat therefore being spoken of these, I purpose to explain the several sorts of unlawful divinations mentioned in Scripture.

The first degree was נבואה *Nebuah*, *Prophecy*. This was when *God* by certain visions and apparitions revealed his will.

The second was רוּחַ הַקֹּדֶשׁ *Ruach Hacodesch*, *The inspiration of the Holy Ghost*, whereby the party was enabled without *Visions* or *Apparitions*, to prophesie: Some shewing the difference between those two (b) *b D. Kimchi. præfat. in Psal.* add, that the gift of *Prophecy* did cast a man into a trance or extasie, all his senses being taken from him; but the inspiration of the *Holy Ghost* was without any such extasie, or abolition of the senses, as appeareth in *Job*, *David*, *Daniel*. Both these degrees, as likewise *Urim* and *Thummim* ceased in the second Temple, whence

c Talmud in
Sanhedrin. c. I.

whence their ancient *Doctors* say, (c) that after the latter Prophets Haggay, Zachary, and Malachy were dead, the *Holy Ghost* went up or departed from Israel. Howbeit, they had the use of a voice or *eccho* from Heaven. In which speech we are not to understand that the *Holy Ghost* wrought not at all upon the creatures, or that it wrought not then in the sanctification of men, as in former times, but that this extraordinary enabling men to prophesie by the inspiration of the *Holy Ghost* then ceased; and in this sense the *Holy Ghost* was said to have departed from Israel. Unto this common received opinion, that passage might have reference, *Acts 19.* We have not so much as heard whether there hath been an *Holy Ghost* or no. That they did not doubt the distinction of persons, appeareth clear, if that be true which (d) some have noted, that the ancient *Jews* before *Christ* were so catechised in that point, that they observed the *Mystery of the Trinity* in the name יהוה *Jehovah*, for though the name consisted of four letters in number, whence it was called τετραγέγρατον, *Quadriliterum*, yet there were but three sorts of letters in the name: , *Jod* signified the *Father*, who was the beginning of all things: *Vau* is a conjunction copulative, and denoted the third person in *Trinity*, which proceedeth from the *Father* and the *Son*, ם *He* signifieth the *Son of God*. The *Rabbines* have a saying, that God made all things, in *litera*, ם *He*. They may allude to this, that he made all things by Word: he said, Let there be thus, and thus, and it was so: but they may also allude to the second person in *Trinity*, And furthermore, they note that ם *He*, is doubled in this name, to demonstrate both Natures of our blessed Saviour.

d P. Fagius
in *Exod.* 28.

The third degree, was *Urim* and *Thummim*. *Urim* fig.

signifieth light, and *Thummim* perfection. That they were two ornaments in the *High-priests breast-plate*, is generally agreed upon: but what manner of ornaments, or how they gave answer, is hard to resolve. (e) Some think them to be the four rows of stones in the breast-plate, the splendour and brightness of which foreshewed victory, and by the rule of contraries, we may gather, that the darkness of the stones not shining presaged evil. (f) Others say it was the name *Jehovah* put in the doubling of the breast plate, for that was double, *Exod.* 28. 16. (g) Others declare the manner of consulting with *Urim* and *Thummim* thus: First, they say that only the King, or else the (h) Father of the Consistory had power to consult, or to propose the matter unto the Priest, and the Priest only had power to resolve. Secondly, that the matter proposed must not be trivial, but of moment and great difficulty. Thirdly, that this holy writing, termed *Urim* and *Thummim*, consisted of all the Tribes names, and likewise of the Patriarchs, *Abraham*, *Isaac* and *Jacob*; so that no letter of the Alphabet was wanting. The question being proposed, some say that the letters which gave the answer were בולטות (i.) they did arise and eminently appear above the others. An example they take from the 2 *Sam.* 2. 1. When *David* asked the Lord, Shall I go up into any of the Cities of *Judah*? the Lord answered, עלה *Gnalah*, go up. Here, say they, y appeared out of the name of שמעון *Schimeon*, ל out of the name of לוי *Levi*, ה out of the name of יהודה *Jehudah*. Others say, that the letters which represented the Oracle were מצטרפות (i.) that they did after a strange manner joyn themselves into perfect syllables and entire words, and made the answer compleat. Many other opinions might be reckoned up, but

e *Joseph Antiq.*
l. 3. c. 9.

f *R. Solomon*
quemadmodum
refert *D. Kim-*
chi in radic.
g *Talmud. in*
Jonah c. 6.
vid. *P. Fagium*
in *Exod.* 28.
h *Abbeth. din.*

h R. David.
in Radie.

(b) but he spoke best, who ingenuously confessed that he knew not what *Urim* and *Thummim* was.

The fourth degree was *בַּת קוֹל* *Bath Kol*, *filia vocis*, the Daughter of a Voice, or an Echo; by it is meant a voice from heaven declaring the will of God; it took place in the second Temple, when the three former degrees of Prophecy ceased: it gave testimony of our Saviour; Lo, a voice from heaven, saying, *This is my beloved Son in whom I am well pleased*, Mat. 3. 17. It was in truth the Prologue, Preface, or Type of that true voice of the Father, that Eternal Word which revealed his Fathers will unto mankind.

These were the extraordinary means by which God revealed himself to his people of old: ordinarily, he revealed himself by his written word. Notwithstanding the *Hebrews* say, that the Law, even from the first time of its delivery unto *Moses*, was twofold: the one committed to writing, which they call *תּוֹרָה שְׂכִיבָה* *Thora Schebiṭab*, the written Law: the other delivered by tradition, *תּוֹרָה בְּעַל פֶּה* *Thora begnal pe*, it was also termed their *Kabbala*, from *קָבַל* *Kibbel*, signifying *Accipere*, to receive or learn. They say both were delivered by God unto *Moses* in Mount Sinai; but this latter was delivered from *Moses* to *Joshua*, from *Joshua* to the Elders, from the Elders to the Prophets, from the Prophets to those of the great Synagogue, and so successively to after-ages, till at last it was digested into one Book, containing principally precepts and directions for those Israelites which inhabited the holy land. It is called *Talmud Hierosolymitanum*. It was composed in the year of our Lord 230. This, because it containeth but a few constitutions, is but of little use. About 500 years after Christ, then was there a more full and exact collection of their constitutions, for

for direction of those Jews which dwelt in Babylon, and other foreign places; this is termed *Talmud Babylonicum*, and is of greatest use among Authors, it containeth the body of *their Civil and Canon Law*. This traditional law, they hold to be as authentick, as their written word, and that *Moses* received it from God, when he received the Law; for, say they, were it not for this exposition, the *Decalogue* it self, might have been delivered (a) *In hora veloci, in less then an hour.*

קָלָה בְּשַׁעֲרָה
Moses Kotsen.
in pres.

Here we must know that the word *Kabbala*, when it is applied to the *Kabbalists*, to difference them from the *Talmudists*, is taken in a stricter sense, and signifieth those subtleties or mysteries which are observed from the different writing of some letters in the Scripture, from the *transposing of them*, from a *mystical kind of Arithmetick*, &c. This was never wholly committed to writing. Some instances we have *Gen. 23. 2. Abraham came לבכה to weep for Sara.* Here (b) because the letter *Caph* is less then the rest, they note that *Abraham wept but a little for Sara*, because she was old. Again, the letter *Aleph* is found six times in the first verse of *Genesis*: Hence *R. Elias* collected that the world should endure but *six thousand years*: because *Aleph* in the *Hebrews computation* standeth for a thousand. From the transposition of letters they conclude after this manner; *חם* *Che-rem* signifieth *Anathema* or *Excommunication*, by a *Metathesis* or *transposition of letters*, it is made *חמ* *Rachem* signifying *mercy*, by another *transposition* it is made *חמ* *Ramach*, which letters in the *Jews computation* make 248. which in their *Anatomy*, they find to be the just number of members in a mans body: their conclusion hence is, that if an excommu-

b Baal Turiem.

nicated person do truly repent, then his Cherem is turned into Rachem, his curse turned into a blessing: if he do not repent, then his Cherem entrencheth into Ramach, the curse entrencheth into all his members, to the utter destroying of the whole man. Again, *איש* *Isch*, signifieth a man, *אשה* *Escha*, a woman. Hence they note, that in the name of the man there is ' Jod, which is not in the name of the woman; in the name of the woman there is ה *He*, which is not in the name of the man: both these make ה' *Jah*, one of the names of God: these being taken away, in both names there remains *ש* *Esch* signifying fire; to shew, that as long as man and wife agree, God is with them: but when they disagree, fire is between them: Thus we see what vain mysteries their Kabbalists observe.

CHAP. IX.

Their Teraphim.

CONCERNING the *Teraphim*, two things are especially to be enquired. *First*, what they were? *Secondly*, for what use? the word *תרף* *Taraph*, signifieth in general the compleat Image of a man. Michael took an image, (a *Teraphim*) and laid it in the bed, 1 Sam. 19. 13. More particularly it signifieth an idol or image made for mens private use in their own houses, so that these images seem to have been their *Penates* or *Lares*, their household gods; wherefore hast thou stoln my gods? my *Teraphim*, Gen. 31. 30. And this man *Micha* had an house of gods, and made an *Ephod* and *Teraphim*, Judg. 17. 5. Because of the worship exhibited to these *Idols*: Hence from the Hebrew *Taraph*, or as some read it, *Tharaph*, cometh the Greek

LIB. IV. *Several sorts of Divination forbidden.*

171

Greek (a) *δεσπυεύειν*, To worship. The manner how these Images were made, is fondly conceived thus among the Rabbies; They (b) killed a man that was a first-born son, and wrung off his head, and seasoned it with salt, and spices, and wrote upon a plate of gold the name of an unclean spirit, and put it under the head upon a wall, and lighted Candles before it, and worshipped it. With such Laban spake, say they. But, without controversy, the Teraphim which Michael put in the bed, was a compleat stature; or image of a man. The use of these Images was, to consult with them as with Oracles, concerning things for the present unknown, or future to come. To this purpose they were made by Astrologers (c) under certain constellations, capable of heavenly influences, whereby they were enabled to speak. The Teraphims have spoken vanity, *Zach. 10. 2.* And among other reasons, why Rachel stole away her Father Images, this is thought to be one, that Laban might not, by consulting with these Images, discover what way Jacob took in his flight.

a *ἰδ' ἁγὰρ τὰς δεσπυεύ.*

b *ἐν ἡθελον.*

c *Ἐγγ. καὶ ἡμερ.*

b R. Eliezer vi. Elian Thisbit.

c *Aben Ezra, Gen. 31.*

CHAP. X.

The several sorts of Divination forbidden.

WE shall find, *Dent. 18. 10, 11.* those Diviners, which are by the Law forbidden, distinguished into seven kinds; not because there were no other, but they were the most usual. 1. An observer of times. 2. An Inchanter. 3. A Witch. 4. A Charmer. 5. A consulter with familiar spirits. 6. A Wizard. 7. A Nigromancer. To these we may add an eighth, out of *Hos. 4. 12.* Consulting with the staff.

Z 2

And

a Farchi Lev.
19. 26.

b D. Kimchi.
in rad.

c Aben Ezra
Levit. 19. 26.

And a ninth out of Ezek. 21. 21. *A consulter with entrals.* 1. The first is זמן, an observer of times, (a) one that distinguisheth times and seasons, saying, *Such a day is good, or such a day is naught, such an hour, such a week, such a month is luckie, and such and such unluckie for such and such businesses:* (b) whence those that derive the word from עין Gnajin, signifying an eye, (as if hereby were meant a Jugler, or Imposter, who deceived the eyes of his spectators by casting a mist before them) utterly mistake; more pertinently they speak, who derive it from זמן Gnona, signifying Time. But of all I approve those who derive it (c) from ענן Gnanan, a Cloud, as if the Original signified properly a Planetary, or Star-gazer. Hereby he is distinguished from the second sort of unlawful Diviners, for he also was an Observer of times; the first drawing his conclusions from the colour or motion of the Clouds: the second from his own superstitious observation of good and evil events, happening upon such and such dayes, such and such times: the first seemeth to have drawn his conclusions, à priori, from the Clouds or Planets, causing good and bad events, the second, à posteriori, from the events themselves, happening upon such and such times. This Planetary, when he observed the clouds seemeth to have stood with his face Eastward, his back Westward, his right hand towards the South, and his left hand towards the North: except it was from this posture of the Star-gazers body in time of observing, I find no reason why the Hebrews should term the Eastern part of the world קדם Kadim i. The former part of the world: the Western part אחור, i. e. The back part; the South part ימין Jamin, i. e. The right hand, the North part שמאל Skemol, i. e. The left hand. That the reason of these denominations, is, because

because *Adam* was created with his face towards the East, is as vain, as hard to prove.

2. The second is, מנחש, *Menachesch*, rendred an *Inchanter*; it importeth rather an *Augur*, or *Soothsayer*; The Original signifieth such an one, who out of his own experience draweth observations to foretel good or evil to come, as *Soothsayers* do, by observing such and such events, by such and such flying of Birds, screechings, or kawings. The *Rabbines* speak in this wise: (d) He is *Menachesch*, a soothsayer, who will say, because a morsel of bread is fallen out of his mouth, or his staff out of his hand, or his son called him back, or a Crow kawed unto him, or a Goat passed by him, or a Serpent was on his right hand, or a Fox on his left hand, therefore he will say, Do not this or that to day. This word is used, Gen. 30. 27. I have learned by experience, saith *Laban*, that the Lord hath blessed me for thy sake. Again, Gen. 44. 5. Is not this the cup in which my Lord drinketh, and whereby indeed he divineth? that is, proveth, or naketh trial or experience what manner of men ye are: The *Heathen* people were very superstitious in these observations: Some days were *Atri*, others *Albi*; some unluckie, others luckie; on some days they accounted it unfortunate to begin battel, on some months unfortunate to marry.

Mense malum Maio nubere vulgus ait.

Ovid. Fast.

And as they were superstitious in observing unluckie signs, so likewise in the means used to avert the evil portended: the means were either words or deeds. (e) Deeds; thus if any unlucky Bird, or such like came in their way, they would sling stones at it; and of this sort is the scratching of a suspected Witch, which among the simpler sort of people is thought to be a means

d D. Ki n. hi.
inradic.

e Plura isti
usmodi
ἐν οὐδὲν
ὁμοίωσι
vide apud
Theophrastum
Charakter,
καὶ ἀπὸ τῆς
δαίμονος.

means to cure *Witch-craft*. By words, they thought to elude the evil, signified by such signs, when they say, *Ἐἰς κεφαλὴν σοῖ*, *In caput tuum recidat hoc omen*; *This evil light on thy own head.*

The third is *מכשפה* *Mecscheph*, a *Witch*, properly a *Jugler*. The Original signifieth such a kind of *Sorcerer*, who bewitcheth the senses and minds of men, by changing the forms of things, making them appear otherwise than indeed they are. The same word is applied to the Sorcerers in Egypt, who resisted *Moses*, *Exod. 7.11*. Then *Pharaoh* also called *Mecschephim*, the Sorcerers. Now the *Magicians* in Egypt, they also did in like manner with their *Inchantments*. This latter part of the Text explaineth what those Sorcerers were. In that they are called *Magicians*, it implieth their learning, that they were wise men, and great *Philosophers*: the word *inchantments* declareth the manner of the delusion, and it hath the signification of such a slight whereby the eyes are deluded, for *לִבְיָטִים* *Labatim*, there trallated *inchantments*, importeth the glistering flame of a fire, or sword wherewith the eyes of men are dazl'd. The Greek version doth not unfitly term them *φαρμακῆς*, *Unguentarios*, *Seplasiarios*, *Compounders of Medicines*, or if you please (f) *complexion-makers*, such Artisans who mask mens and womens faces with paintings and false complexions. Hence it is that the Apostle compareth such false teachers, who under a form and shew of godliness, lead captive silly women, to the Egyptian Sorcerers, *Jannes* and *Jambers* who resisted *Moses*, *2 Tim. 3. 8*. These two were of chief note. In the (g) *Talmud* they are called *Johanne* and *Mamre*; by (h) *Numenius*, a *Pythagorean*, *Jannes* and *Mambres*; by (i) *Pliny*, *Jannes* and *Jotape*.

The fourth in *חֹבֵר* *Chöber*, a *Charmer*. The Hebrew

f *φαρμακῆς* ὅτι μύρεται, *Suidas*.

g *Talmud. tract. Menachoth. c. 9.*

h *Origen contra Celsum. lib. 4.*

i *Plin. nat. hist. lib. 30. cap. 1.*

brew word signifies *conjoyning* or *consociating*; either from the league and fellowship which such persons have with the devil, or as Bodine thinketh, (k) because such kind of Witches have frequent meetings, in which they dance and make merry together. Onkelos translateth such a charmer *רַטֵּן* Raten, a mutterer, intimating the manner of these Witcheries to be by the muttering, or soft speaking of some spell or charm. The description of a Charmer is thus delivered: (l) He is a charmer who speaketh words of a strange language, and without sense, and he in his foolishness thinketh that these words are profitable: that if one say so or so unto a Serpent or Scorpion, it cannot hurt a man, and he that saith so or so unto a man, he cannot be hurt, &c. He that whispereth over a wound, or readeth a verse out of the Bible, likewise he that readeth over an Infant, that it may not be frightened, or that layeth the book of the Law, or the Phylacteries upon a child that it may sleep, such are not only among Inchanters, or Charmers, but of those that generally deny the law of God, because they make the words of the Scripture a medicine for the body, whereas they are not, but medicine for the soul. As it is written, Prov. 3. 22. They shall be life unto thy soul. Of this sort was that whereof (m) Bodinus speaketh, That a child by saying a certain verse out of the Psalms, hindered a woman that she could not make her butter; by reciting the same verse backward, he made her butter come presently.

The fifth, *שׂוֹאֵב אוֹב* School Ob, a consulter with Ob, or with familiar spirits. Ob signifieth properly a bottle, and is applied in divers places of Scripture to Magicians, because they being possessed with an evil spirit speak with a soft and hollow voice, as out of a bottle. The Greek calleth them *Ἐνσυσφυσῆες*, (n) Ventriloquos, such whose voice seemeth to proceed out of their belly.

k Bodinus Mag. demon. l. 1. c. 6.

l Maimon. tract. Idolol. c. 11. sect. 10, 11.

m Bodin. Mag. demon l. 2. c. 1.

n Chrysostom. 1 Cor. 12. Tert. adv. Marcion. l. 4. c. 25.

o August. 2 de
doct Christ. c.
23.

ly. Such a Diviner was the Damofel, *Acts. 16. 16.* in
(o) S. Augustines judgment, and is probably thought
so by most Expositors, who are of opinion, that the
spirit of Python with which this Damofel was posses-
sed, is the same, which the spirit of Ob was amongst
the Hebrews. Hence the Witch of Endor, whom Saul
requested to raise up Samuel, is said in Hebrew to have
consulted with Ob; but among the Latine Expositors,
she is commonly translated Pythonissa, one possessed
with the spirit of Python.

The sixth is, ידעני *Iiddegnoni*, a Wizard; in the
Greek, he is translated sometimes *Γωσνός*, a cunning-
man. In both Languages he had his name from know-
ledge, which either the Wizard professed himself to
have, or the common people thought him to have.
The Rabbies say, he was called in Hebrew from a cer-
tain beast named by them (p) *Jadua*, in shape resembling

p P. Fag. Le-
vit. 19. Ve-
rum Athe-
neus bestiam

hanc vocat *ναλω*

βλεπῶσα.

Vid. Bodin.

Mag. demon. l.

i. c. 6. p. 89.

q Perer. de

Mag. p. 57.

a man, because these Wizards, when they did utter their
Prophecies, held a bone of this Beast between their teeth.

This haply might be some Diabolical Sacrament or
Ceremony, used for the Confirmation of the league
between Satan and the Wizard. (q) Prophane History
mentioneth Divinations of the like kind, as that
Magicians were wont to eat the principal parts and
members of such beasts, which they deemed Prophe-
tical, thinking thereby, that by a kind of *μετεμψυχοσις*
the Soul of such Beasts would be conveyed into
their bodies, whereby they might be enabled for
Prophecy.

The seventh is דורש אל המתים *Doresch el ham-
methim*; the Greek answereth word for word, *Ἐπιγαστρί-
της νεκρῶν*, An enquirer of the dead, a Necromancer. Such
Diviners consulted with Satan in the shape of a dead
man. A memorable example we find recorded,

I Sam.

1 Sam. 29. There, King Saul, about to war with the Philistines (God denying to answer him either by dreams, or by Urim, or by Prophets) upon the fame of the Witch of Endor, he repaired to her, demanding that Samuel might be raised up from the dead, to tell him the issue of the war. Now that this was not in truth, Samuel, is easily evinced, both by testimonies of the learned, and reasons. *First*, it is improbable, that God, who had denied to answer him by any ordinary means, should now deign him an answer so extraordinary. *Secondly*, no Witch or Devil can disturb the bodies or Souls of such as die in the Lord, because they rest from their labors. Rev. 14. 14. *Thirdly*, if it had been Samuel, he would doubtless have reproved Saul for consulting with Witches.

The eighth is שאל מקלו Scoel maklo, A Consultation with his staff, Hos. 14. 12. Jerome saith, the manner of this divination was thus : That if the doubt were between two or three Cities, which first should be assaulted ; to determine this, they wrote the names of the Cities upon certain staves, or arrows, which being shaken in a quiver together, the first that was pulled out determined the City. (t) Others deliver the manner of this Consultation to have been thus : The consulter measured his staff by spans, or by the length of his finger, saying, as he measured, I will go, I will not go ; I will do such a thing, I will not do it, and as the last span fell out, so he determined : This was termed by the Heathens *παρδουαντεία* or *βελουαντεία* Divination by rods or arrows.

^t Vid. Druf. in Deut. p. 592.

The ninth was רוא בכבד Roe baccabed, a diviner by intrals, Ezek. 21. 21. Nebuchandnezar being to make war both with the Jews, and the Ammonites, and doubting in the way, against whether of these he should make his first on-set ; *First*, he consulted with

A a

his

his arrows and staves, of which hath been spoken immediately before; Secondly, he consulted with the intrals of beasts. This practice was generally received among the Heathens, and because the Liver was the principal member observed, it was called *ἡπατοσκοπία*, Consultation with the liver. Three things were observed in this kind of divination. First, the colour of the intrals, whether they were all well coloured. Secondly, their place, whether none were displaced. Thirdly, the number, whether none were wanting; among those that were wanting, the want of the Liver, or the Heart chiefly presaged ill; that day when Julius Cæsar was slain, it is storied, that in two fat Oxen then sacrificed, the heart was wanting in them both.

THE
FIFTH BOOK
OF THEIR
CONSISTORIES.

CHAP. I.

Their Courts of Judgement, especially their Ecclesiasticall Consistory.

THere were in *Israel* distinct Courts, consisting of distinct persons, the one principally for Church-businesses, the other for affairs in the Common wealth; the one an (a) Ecclesiastical Consistory; the other a Civil Judicatory: of these, and their several censures, and punishments, it remaineth now to be spoken.

a Junius Anst. Expos. Deut. 17.

These different Consistories, or Courts of Justice, we find first distinguish'd, *Deut. 17. 12. He which will not hearken unto the Priest, nor unto the Judge.* Where the People of *Israel* are directed, in what cases, and to what persons they should make their Appeals from inferiour Courts; Namely, to the Priest, in matters spiritual, or ceremonial; and to the Judge, in mat-

ters civil or criminal. These two Courts are more plainly distinguished, 2. Chron. 19. where *Jehosaphat* reforming many abuses in Church and Commonwealth, first appointed thorow-out all the fenced Cities of *Judah*, secular Judges to determine criminal causes, verse 5. And at *Jerusalem* he appointed a spiritual Court consisting of Levites, Priests, and the chief Fathers of *Israel*, vers. 8. And in Causes spiritual for the Lord, *Amariah* the High Priest was chief: in Causes criminal for the King, *Zebediah* was chief, vers. 11. Likewise the Prophet *Jeremiah* is condemned to die by the consistory of Priests, *Jer.* 26. 8.: but by the Consistory of Princes, or secular Judges sitting in the gate, he was absolved and discharged, vers. 16. Yea, although the tyranny of *Antiochus*, and the troublesome times ensuing had bred such a confusion in matters of Government among the Jews, that an evident distinction can hardly be found in the New-Testament: yet some foot-steps, and imperfect tokens of both Courts are there observable, principally *Matth.* 21. 23. It. *Matth.* 26. 3. The chief Priests and the Elders of the People are named as two distinct Consistories: and each Consistory seemeth to be differenced by its proper name; The secular consistory termed *συμβουλιον*, A Council: the spiritual termed *συναγωγη*, A Synagogue. They will deliver you up to the Councells, and they will scourge you in their Synagogues, *Matth.* 10. 17. Hence that great assembly of Prophets and holy men called together by *Esra*, for the reformation of the Church, after their return from *Babylon*, is called *Synagoga magna*, A great Synagogue.

The office of the Ecclesiastical Court was to put a difference between things holy and unholy, and between clean and unclean, *Levit.* 10. 10. and to deter-

min

mine Appeals in controversies of difficulty. It was a representative Church. Hence is that, *Dic Ecclesie, Mat. 18. 16.* Tell the Church; because unto them belonged the power of *Excommunication*, the several sorts of which censure follow in the next Chapter.

Onely here take notice, that, as in the *Civil Consistories*, consisting of *seventy Judges*, which was the supreme Court, there were two sat as Chief, namely, one whom they termed *Nasi*, the Lord chief Justice; and the other whom they termed *Abbeth din*, the Father of the Senate: so in the *Ecclesiastical Consistory* the High Priest and his Sagan, or second High-Priest, sat chief there, *2 King. 23. 4.* (b) That the High Priest, sat in the *Sanhedrin* necessarily, is an error; for he was, not elected into that Company, except he were a man of extraordinary wisdom. Again, note, that sometimes both *Consistories* assembled together, as often as the matters to be determined were partly ceremonial, partly civil, partly belonging to the Church, partly to the *Common-wealth*: which being not noted, causeth the Courts not to be distinguished by many Expositors. This meeting and joyning of both *Consistories* often appeareth in the Gospel. The chief Priests and the Elders meet together.

b *Moses Ketser.*
in *Sanhedrim.*

CHAP. II.

Of their Excommunication.

They had three Degrees of *Excommunication*. The first was called in the N. T. a casting out of the Synagogue, *John 9. 22.* by the Jews (a) *Niddui* i. a separation, or putting away. (b) It signified a separation

אמר Significant
hæc vox Separationem, Elongationem, deductionem, deducitur à verbo

נדה
Separavit. Hinc etiam Proscriptus, proscriptus, aut separatus. quispiam dicitur

בבבב
b Buxtorf. ex Rabbini Epist. Heb. pag. 55.

paration

paration from all commerce or society either with any man or woman, for the distance of four Cubits; also from eating or drinking with any; from the use of the marriage bed, from shaving, washing, or the like, according to the pleasure of the Judge, and the quality of the offence: It was of force thirty dayes, yet so that they might be shortned upon repentance. He that was thus excommunicated, had power to be present at Divine Service, to teach others, and learn of others; he hired servants, and was hired himself, but always on condition of the aforesaid separation. If he remained impenitent, according to the pleasure of the Judge, his punishment was increased, either to the doubling or the trebling of the time, or to the extending of it to his lives end; his male-children were not circumcised: if he died without repentance, then, by the sentence of the Judge, a stone was cast upon his Coffin or Bier, to shew that he was worthy to be stoned. They mourned not for such a one with solemn lamentation; they followed him not unto the grave; not buried him with common burial.

The second was called in the N. T. a giving one over to Satan, 1 Cor. 5. 5. By the Jews *cherem*. For the better understanding of this word, we must know that it is not used in this sense in the Old Testament; there we shall find it applied to persons, or to things; if to persons, then it signifieth a devoting of them to God by their death, Levit. 27. 29. If to things, then it signifieth a devoting of them unto God, by separating them from ordinary use: hence it is that Achan is punished for stealing the devoted thing, Josh. 7. (c) Persons thus devoted, were termed by the Greeks *ἀναδευαλα*; and devoted things, *ἀναδευαλα*. Notwithstanding, in the Apostles time, both *cherem* and *ἀνάδευα*, signified a second degree

c Budeus ἀναδευαλα dici tradit, homines sacros, (i.) quorum capita inferis dicata sunt & devota; ἀναδευαλα verò donaria Diis consecrata.

gree of Excommunication, differing from the former; First, because it was not done in a private Court, but published in the audience of the whole Church. Secondly, maledictions, and curses were added out of the Law of Moses. At the publishing hereof Candles were lighted; and when the curses were ended, they put out the Candles, in token that the excommunicate person was deprived of the light of Heaven. This kind of excommunication was exercised against the incestuous person. And against * Hymaneus, and || Alexander.

The third was called in the New Test. by the Syriack name Maranatha, 1 Cor. 16. that is, the Lord cometh. Maran, signifieth the Lord, and Atha, cometh, and this they say was instituted by Enoch, Judg. 14. The Jews called it Schammatha, the Etymology of which word I find to be twofold. Some say it soundeth as much as Maran-Atha, the Lord cometh. (d) Schem signifying the Lord, and Atha Cometh: (e) others say it soundeth There is death, Schem signifying there, and Mitha, death. Hence we may render it an excommunication to death. (f) And this is thought to be the reason of that phrase, 1 John 5. 16. There is a sin unto death, i. which deserveth excommunication to death. (g) R. Gersom forbade the breaking open of letters, under the penalty of all three sorts of excommunication. And this was termed Excommunicatio in secreto nominis tetragrammati: see the form hereof in the Chapter of the Sadduces.

In the Greek Church there were (h) four degrees of this censure. I. ὑπόκρισις. Those were censured with this degree, who were only barred the Lords Table: as for entrance into the Church, hearing the word, praying with the Congregations, they enjoyed equal liberty with other Christians, they might stand by and behold others receive the Sacrament, but themselves did

not

* 1 Cor. 5. 5.
|| Tim. 20. 25.
DOMINUS
venit
Elias This bites
in radice
Bertram de
Politia Judaic.
c. 2. p. 21.
g Buxtorf. Epist.
Hebr. p. 59. in
dorso Epistolæ
subjici solebat
hæc abbreviatur
ra
1. prohibitum est
per anathema
Rab. Gersom
luminis captivi-
tatis (scil. re-
signare has lite-
ras.)
h Vid. Justelli
notas in codicem
canonum, Eccles.
univers. ad ca.
non. 25. Bellar-
di pœnit. l. 1. c.
22. & Casaub.
Exercit. p. 552.
observant quia-
tum gradum,
quem ille μέσσω
αἶψα, Alter
μέσσειν, ἀ-
pellat.

partake thereof, whence they were called *Stantes*.
 2. *ὑποτάξις*, concerning this censure, all that I read
 of it, is thus; that he that is *thus censured* hath ad-
 mittance into the Church, (*i*) but his place must be
behind the Pulpit, and he must depart with the *Cate-*
chumeni, that is, such *Pagans* who were gained to the
Christian Faith, but not fully admitted into the
 Church, because they wanted baptism, and therefore
 that they might not pray promiscuously with other
Christians, there was a place behind the *Quire of the*
Church in manner of *Cloysters*, allotted to them, and
 was from them called, (*k*) *Catechumenum*: This I take
 to be the place for this *second degree of Excommunica-*
tion, so that the force of this censure I think to
 consist in these three things. First, they were *barred*
the Lords Table. Secondly, they might *not stand by at the*
Administration of the Lords Supper (which was allowed
 in the first degree) and this appeareth clearly, be-
 cause the *Chatechumeni* departed always at the celebra-
 tion of the *Communion*; for to them principally it was
 said, *Ita missa est*. Thirdly, though they might *ὑποτασσιν*
fall down on their knees and pray, and were thence cal-
 led *Succumbentes*, yet this they might not do in the
 Congregation, but only in that place *behind the quire*
or pulpit, which was allotted to the *Catechumeni*, and
 in this also this *second degree* differeth from the *first*.
 The third sort of censure was *ἀνέκδοσις*, the party thus
 censured was permitted to come no further than *the*
Church Porch, where it was lawful for him to hear
 the Scriptures read, but not to joyn in prayer, nor to
 approach the *Lords Table*, whence such were termed
Audientes. The fourth, and last sort, was *πρόκλισις*,
 persons under this censure stood quite without the
 Church, requesting those that entred in, with tears
 and

i Vid. Iustol. loco
citato.

k Hosin. de
Templis. p. 88.

and weeping to petition the *Lord* for mercy toward them, whence they were called *Plorantes*.

Seeing it is commonly thought, that *Cain* was censured by the first degree of *Excommunication*, called *Niddui*, and that the last called *Schammatha* was of *Enochs constitution*; both these being of such anti-quity, I dare not say that the *three degrees of Excommunication* were borrowed from the *three sorts of uncleanness*, which excluded people out of the *three Camps*, though there was an observable proportion between them. (1) *Niddui* may be parallel'd with the exclusion out of the *Camp of God alone*, which befel those that were defiled by touch of the dead: *Cherem* may be compared to the exclusion out of the *Camp of God*, and the *Camp of Levi*, which befel those that were defiled of an issue. *Schammatha* may be compared with the exclusion out of all *three Camps*, the *Camp of God*, the *Camp of Levi*, and the *Camp of Israel*, this befel those that were defiled of leprosie; and from the *Jews*, it is probable that the *Greek* and *Latine Churches* borrowed their degrees of *Excommunication*.

1 De quibus P.
Fagius, in
Num. 5. 2.

CHAP. III.

Their Civil Consistories, what persons were necessarily present in them.

IN many things men might be sinful in respect of *Gods Law*, though not liable to punishment, in respect of mans; thou shalt not avenge, nor be mindful of wrong, *Levit. 19. 18.* which the *Hebrews* explain thus; To avenge, is to deny a good turn to one who formerly denied him. To be mindful of a wrong, is to

do a good turn to one who formerly would not do so much for him ; but at the doing thereof, to upbraid the other of his unkindness. They illustrate it thus : when *Reuben* saith to *Simeon*, Lend me thy Hatchet ; he answereth, I will not lend him : Afterward *Simeon* hath need to borrow an Hatchet of *Reuben*, and saith unto him, lend me thy Hatchet : *Reuben* saith unto him, I will not lend him, thou wouldst not lend me thine : this is נקמה *Nekima*, *Avenge-ment*. Now when *Reuben* saith to *Simeon*, Lend me thy Hatchet : he answereth, I will not lend him : afterwards *Simeon* borroweth an Hatchet of *Reuben* : *Reuben* saith, lo, I will lend it thee, I will not deal with thee as thou dealedst with me, this is נטירה *Netira*, *Mindfulness* : both these were sinful, but not liable to mans judgment.

In all civil Courts, five sorts of persons were always present. 1. Judges. 2. Officers. 3. Pleaders. 4. Notaries. 5. Witnesses. In the *supream Court* there was one that was chief over all the other Judges, they called him in *Hebren*, *Nasi*, in *Greek* ἀρχιεπίσκοπος, *The Prince*. His leave was craved for the tryal of actions. The *Witnesses* were at least two, *Dent.* 19. 15. If they were false, they punish'd them with a *Talio*, the same punishment which he intended against his brother, *Dent.* 19. 19. The *Notaries* were two, (a) one stood on the right hand to write the sentence of *Absolution*, and what was spoken in defence of the party ; the other stood on the left hand, to write the sentence of *condemnation*, and the objections against the party. (b) *Drusius* thinks that *Christ* speaking of the last Judgment had reference to this, He shall set the sheep on the right hand, and on the left the goats, *Matth.* 25. 23. The *Officers* were in manner of *Sheriffs*, they were present to execute

a *Moses Ketzen.*
in *Sanhedrin*.

b *Drus. prater.*
Matth. 25.

execute what the Judges determined ; whence they carried up and down their (b) *staves* and *whips*, as the *Consuls* of *Rome* had *Rods* and *Axes*, carried before them for the readier execution of justice. In *Hebrew* they are called שׁוֹטֵרִים *Schoterim*, by the *Septuagint* sometimes *γεγραμμένοι*, in our *English* translation commonly *Officers*, and by *Saint Luke* *πρόκτορες* : for doubtless there is allusion unto them, *Luke* 12. 58. When thou goest with thine adversary, (*ἀρχοντι*) to the *Magistrate*, as thou art in the way, give diligence that thou maist be delivered from him, lest he hale thee to the *Judge*, and the *Judge* deliver thee to the *Officer*, &c. The *Pleader* was called בער ריב *Baal rib*, he stood on the right hand of the party cited into the *Court*, whether he pleaded for, or against him. The *Lord* shall stand on the right hand of the poor, to save him from those that judge his soul, *Psa.* 119. 31. that is, *The Lord* shall plead his cause. And *Satan* stood at the right hand of *Joshuah*, *Zach.* 3. 1. that is to accuse him, or plead against him. When *S. John* speaketh, *If any man sin, we have an Advocate*, 2 *John* 2. 1. he alludeth unto this *Baal rib*, or *Pleader*. The *Judges*, they examined and determin'd matters, and after examination, sentence was pronounced by the *Judge* in this manner : *Tu N. justus*, *Tu N. reus*, *Thou Simeon art just* : *Thou Reuben art guilty* : at the pronounciation of which the guilty person was dragged to the place of execution. When he shall be judged, let him be condemned, *Psa.* 109. 7. the *Hebrew* is *Let him go out wicked*.

The manner of sentencing persons, varied in most Countries. The *Jews* by a simple pronounciation of sentence, both absolved men, and condemned them. The (c) *Romans* gave sentence by casting in Tables into a certain box or urne prepared for the purpose.

c *Rosin Antiq.*
Rom. l. 9. c. 24.

d Eras. Adag.
Θ præfig.

if they absolved any, they wrote the letter *A* in the table, it being the first letter of *Absolvo*: if they would condemn any, they cast in a table with *C* written in it, which is the first letter of *Condemno*: if the matter were hard to determine, they would cast in other tables with *N L*, signifying *Non Liqueat*. The (d) *Græcians* in like manner used three letters: Θ was a token of *condemnation*, which occasioned that of *Persius*.

Et potis es nigrum vitio præfigere Theta.

I was a token of *absolution*; Λ, of *ampliation*. Others signified *condemnation*, by giving a *black stone*; and *absolution* by giving a *white stone*.

*Mos erat antiquis niveis atrisque lapillis,
Hos damnare reos, illos absolvere culpa.*

Ovid. Metamorph. 15.

To this there seemeth to be allusion, *Rev. 2. 17.* To him who overcometh I will give a *white stone*; that is, I will absolve and acquit him in the day of judgment.

Note these three phrases, ἀναστῆναι εἰς κριθεῖν, *To rise up to judgment*; ἀναστῆναι ἐν κριθεῖν, *To rise up in judgment*; ἐξελθεῖν καὶ ἀποδοῦναι τὸν ὅρκον, *To depart guilty*. The first is applied to the Judge in the execution of Justice. When God rose up to judge, *Psal. 76. 10.* that is, to execute judgment. The second is applied to the party prevailing in judgment. The men of Nineveh shall rise up in judgment with this generation, *Matth. 12. 41.* that is, shall be justified before this generation. The last is applied to the party condemned, *Psal. 109. 7.* Let him depart guilty or wicked: the ungodly shall not stand in judgment, *Psal. 1.* The like phrases were in use among the Romans: *Stare in Senatu*, to prevail in the Senate; *Causâ cadere*, to be cast in ones suit. But these phrases among the Romans I think to have been taken out of

of their Fence Schools, where the set posture of the body, by which a man prepareth himself to fight and grapple with his enemy, is termed *Status*, or *Gradus*, as *cedere de Statu*, to give back; *Gradum vel statum servare*, to keep's one standing: and from thence have those elegancies been translated into places of Judgment.

CHAP. IV.

The number of their Civil Courts.

THeir Civil Courts were two, מנהדרים גדולה *Sanhedrim gedola*, the great Consistory, or Supreme Senate, מנהדרים קטנה *Sanhedrim Ketanna*, the lesser and inferiour Court. Thus I find them divided generally by the Rabbins: And although the latter was subdivided, as will after appear; yet in old time there were only two first branches: which division our Saviour Christ seemeth to have followed, calling the lesser Court *κρίσις*, by the name of Judgment: the greater *συμβούλιον*, by the name of a Counsel. Whosoever is angry with his brother unadvisedly, shall be culpable of Judgment. Whosoever saith unto his brother *Raca*, shall be worthy to be punished by the Counsel: Whosoever shall say *Fool*, shall be worthy to be punished with the fire of Gehenna, *Mat. 5*. In which words, as there is a gradation of sin ^c *Raca*, non
1. Anger, passion of the mind. 2. *Raca*, (e)scornful, ^{grandis alicujus est sermo}
or slighting speech, as *Tut*, *Tush*, &c. 3. *Fool*, re- ^{convitii, sed}
proachful and opprobrious names: so likewise ^{magis è contemptu natum}
there is a gradation of punishment. 1. Judgment, a ^{est, & negligens}
lesser Court. 2. Counsel, the greater Court. 3. The ^{dicentis Chrysost. homil. 16.}
fire of Gehenna: Now Gehenna was a Valley, terrible ^{in Mat.}
for

f David Kim-
chi, Ps. 27. 13.

for two sorts of fires in it : First, for that wherein men burnt their children unto *Moloch* (f) Secondly, for another fire there continually burning, to consume the dead carcases, and filth of *Jerusalem*; partly for the terribleness of the first, and partly for the contemptibleness of the place by reason of the second fire, it was a type of hell fire it self. We may resolve that text thus, *anger* deserved the punishments of the lesser Court; *Raca*, the punishments of the greater: and *Fool* deserved punishments beyond all Courts, even the fire of *Gehenna*.

g Moses Ket-
sen. fol. 186.
col. 2.

The greater Court, by way of excellency, was called the *Sanhedrim*, which word came from the Greek, συνέδριον, a place of Judgment: It was also called בית דין *Beth din*, the house of judgment. It was distinguished from the other Courts: first, in respect of the number of the Judges, which were (g) seventy one, according to the command of God to Moses at their first institution, Numb. 11. 16. Gather unto me seventy men of the Elders of Israel, whom thou knowest, that they are the Elders of the people, and Governours over them, and bring them unto the Tabernacle of the Congregation, and let them stand there with thee. From the latter words of this Text, it is observed, that there were seventy besides Moses; and therefore after his decease they always chose one chief Judge in his room, not reckoning him among the seventy; they called him *Nasi*, the Prince or chief over the seventy. These se-

h Franc. Junius
Anal. ex.
ps. Num. 11.
i Solon Jarchi.

venty are (h) thought to be chosen six out of every Tribe, save the Tribe of *Levi*, out of which only four were chosen. (i) Others think the manner of their choice was thus; six of every Tribe had their names written in little scrolls of paper: in seventy of these scrolls was written זקן *Zaken*, Senex an Elder, in the

two

two other חלק *Chelek*, *pars*, *A part*; these scrolls they put in a pitcher or urn, and those that pluck'd out a scroll wherein *Elder* was written, were counted amongst the number of the *Judges*: those that pluck'd out the other scrolls, in which a *Part* was written, they were rejected, *Numb. 11. 26.* The senior of these seventy was called אב בֵּית דִּין *Ab beth din*, the *Father of the Judgment Hall*. The (i) whole Set or *Beneh* of *Judges*, sat in manner of an half circle, the *Nasi* sitting in the midst above the rest, the other sitting round about beneath, in such manner that the *Father of the Judgment Hall* sat next to the *Nasi* on the right hand. The *lesser Consistory* was subdivided into two sorts, one consisted of twenty three *Aldermen*, and two such *Consistories* there were in *Jerusalem*, the one at the door of the Court before the Temple, the other at the door of the Mountain of the Temple: yea, in every City throughout *Israel* where there were sixscore householders, such a *Consistory* was erected: the other sort of *lesser Courts* consisted only of a *Triumvirate*, three *Aldermen*; and this was erected in the lesser Cities, which had not the number of sixscore householders,

*k Moses Kotsen.
ibid.*

The (k) second difference between the greater *Consistory* and the lesser, was in respect of the place. The seventy sat only at *Jerusalem*, within the Court of the Temple, in a certain house called לשכת הגזית *Lischath hagazit*, the paved Chamber, because of the curious cut stones wherewith it was paved: by the Greeks it was called *πατάριον*, the Pavement. Pilate sat down in the Judgment Seat, in a place called the Pavement, *John 19. 13.* The other *Consistories* sat all in the gates of the Cities. Now because the gates of the City are the strength thereof, and in their gates their

their Judges sate : Hence is that, *Mat. 16. 18. The gates of hell shall not overcome it, that is, neither the strength nor policy of Satan.*

Lastly, they differed in respect of their *Power* and *Authority* : the *Consistory of Seventy* received (l) appeals from the other *inferiour Courts*, from that there was no appeal : Again, the *Consistory of three* sate not on life and death, but only on petty matters, as whipping, pecuniary controversies, and such like ; the other of twenty three sate on life and death, but with a restrained power ; they had not authority to judge an *whole Tribe, the High priest, false Prophets*, and other such weighty matters : this belonged only to the *Seventy in Jerusalem* : (m) Hence is that, *O Jerusalem, Jerusalem, which killest the Prophets, Luk. 13. 34.* The means how they tryed a false Prophet was thus ; they observed the judgements which he threatned, and the good which he prophesied to a place : if the judgments took not effect, this did not argue him a false Prophet, because God was merciful, as in the case of *Ezekiah*, and the people might repent, as the *Nimivites* did : but if he prophesied good, and that came not to pass, they judged him a false Prophet, The ground of this tryal they make the words of *Jeremiah the Prophet, which prophesied of peace, when the word of the Lord shall come to pass, then shall the Prophet be known that the Lord hath truly sent him, Jer. 28. 9.*

m Cuneus de
rep. Hebr. p.
109.

n P. Galat. l. 4.
cap. 5.

o Joseph. Antiq.
l. 14. c. 17.

The Colledge or company of these Seventy, exercised judgment, not only under the *Kings and Judges*, (n) but their authority continued in times of vacancies, when there was neither Judge nor King to rule *Israel*, and it continued until (o) *Herod* put them down, and destroyed them, to secure himself of the Kingdom.

Here

Here some may object, that there were no such Courts, or their liberty much infringed in Samuels time: for he went from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places, 1 Sam. 7. 16. To which, I take it, we may say, that as the Emperours of Rome had power to ride Circuits, and keep Assises, which was done without any infringement of the liberties of their Senate; So the Kings and Judges in Israel had the like power, and yet the authority of their Courts stood firm. This kind of judging by keeping of Assises, the Romans termed *βελω κρείαν*, the other *βελω σύγκλητον*.

C H A P. V.

Properties required in Judges, and the manner of their election.

THe Law of God required these properties in Judges: 1. Wisdom. 2. Understanding. 3. Integrity. 4. Courage, Dent. 1. 13. Others are reckoned, Exod. 18. 21. namely, 5. The fear of God. 6. Love of Truth. 7. Hating of Covetousness: to these may be added the eighth, namely, having no respect of persons, Dent. 1. 17. These two last especially, the Heathens ^{a Plutarch. de} required in their Judges: whence the (a) Thebans ^{Iside.} painted Justice without hands, and without eyes, to intimate that Judges should receive no gifts, nor be swayed with sight of persons.

The (b) Jews added many more. 1. That they should ^{b Mises Kotsen. in Sanhedrin.} be free from all blemish of body. 2. That they should be skilled in the seventy Languages, to the intent that they might not need an Interpreter in the hearing of Causes. 3. That they should not be fur stricken in years; which

likewise was required by the Romans in their Judges, as appeareth by that common adage, Sexagenarius de ponte. 4. That they should be no Eunuchs, because such commonly were cruel. 5. That they should be Fathers of children, which they thought was a special motive to mercy. 6. That they should be skilful in Magick, without the knowledge of which, they were not able to judge of Magicians.

That there might be a sufficient supply of able men to succeed in the room of the Judges dying, there sate (c) three benches of others beneath, whom they called (d) Talmidi Chacamim, Scholars of the wise men: out of these they made their Election, and two of these always accompanied the condemned persons to the place of execution.

Their inauguration of Judges was two fold: At first, by imposition of hands upon the head of the party, after the example of Moses laying hands on Joshua: this imposition of hands was not held lawful, (e) except it were in the presence of five or three Judges at the least. Afterwards, it was by saying a certain verse (f) Lo, thou art associated, and power is given thee to judge of penalties. Hence is that saying of Galatinus out of the Talmud, *Institutio Judicium, aut manu fiebat, aut nomine tantum.*

Observe here, that *Samuc*, which I render associated, doth not always signifie a man licensed to the discharge of some publick office by the imposition of hands, for here it is applied to those who were not admitted by imposition of hands. Now the reason why these words *Semica*, and *Semicuth*, are generally by all Expositors, Jews and Christians, translated the imposition of hands, is, because this solemn kind of licensing, termed *Semica*, or *Semicuth*, was in old time used only towards two sorts of men in their admissi-

on

c. Moses Kotsen.
ibid.

תלמידים

חכמים

Discipul. sapi-
entum.

e Petr. Galatin
lib. 4 cap. 59.

הויאת

סמך

וישלך

ושות

לדון

אפילו

דני

קנסות

f Maimon in
Sanhedrin.

cap. 4.

on, towards Rabbies and towards Judges; which kind of permission, because it was not performed towards either of them without this ceremony of *imposing hands*: hence these two words have been translated the *imposition of hands*, whereas properly they signify nothing else, but an *association*, an *approximation*, or *conjoyning of one into the same corporation or company*, of which he that doth associate and give admission is a member.

C H A P. VI.

Ceremonies common in all capital Judgments.

IN their greater punishments, which deprived of life, some ceremonies were common to them all.

First, *The Judges were to use deliberation in all causes*, but specially in matters capital. There were four causes, saith (a) *Jonathan* in his *Targum*, that came before *Moses* (he mentioneth none in particular, but what they were, we shall presently learn out of other records.) Two of these were not weighty; in these he hastened: Two more material, concerning life and death; in these he delayed. (b) *Caterum tam de his, quàm de illis dicebat, Non audiui*; Of both the lighter and weightier causes, *Moses* saith, I have not heard, to wit, from the Lord: to shew, that a deliberation and consultation, as it were with God, ought to be in all judgments, before sentence be pronounced. These four causes are named in (c) other Records: The two lightest are, 1. The matter of uncleanness, debarring the people from the *Passeover*, Num. 9. 9. Secondly, the case of *Zelophehads daughters*, Num. 36. 10. The two weightier

^a Targum Jonath. Num. 9. 8.

ובאלד ב

ובלד

אחד

ששה

ל

שמעיה

Jonath.

^c Targum. Hierosol. Num. 9. 8.

are, 1. *The cause of the blasphemer*, Lev. 24. 13. *Secondly, The case of him that gathered Sticks on the Sabbath*, Num. 15. 35. In ail these judgments there is, *The Lord spake unto Moses*. And in the first, which was counted among the lighter causes (because it was not on life and death) even there doth *Moses* in a solemn manner bespeak the people to stand still, *Et ego audiam, And I will hear what the Lord will command*. Notwithstanding, *wilful delays in Justice* maketh the Judge *unrighteous*. In that *unrighteous Judge*, from whom the Widow wrested sentence by importunity; we read not of any other fault in him, but delay, *Luke* 18. 6.

Secondly, The party accused was placed on some high place, from whence he might be seen and heard of all the people: *Set Naboth, in capite populi, on high among the people*, 1 Kings 21. 9.

Drus. praterit.
Matth. 27.

Thirdly, The Judges and the Witnesses did (when sentence was pronounced) put their hands upon the condemned persons head, and said, *Sanguis tuus super caput tuum, Thy blood be upon thine own head*: unto this the people had reference, saying, *His blood be on us, and on our children*, Mat. 27. 25.

Fourthly, The place of execution was without the gates, the malefactors were had thither by two Executioners, (e) termed by the Rabbines חזאני *chazani* *hacceneseth*, Spectators of the Congregation, which is a paraphrasis of those whom S. Mark calleth ἀπειλάτορες, Mark 6. 27. which word, though it be used by the Greeks and (f) Chaldee Paraphrasts, yet it is a meer Latine, derived à *speculando*; because in the Court the Executioners were only Spectators, to behold and attend what the Judges would command them.

Fifthly, When the malefactors was led to execution,

e *Moses Kotsen.*
in Sanhedrin
It. Talmud. lib.
Maccoth cap. 3.
in Mishna
פוקל
טריא
Uziel & Tar-
gum Hierosl.
Gen. 37. 36

a (g) publick cryer went before, saying, Such a one is going to be punisht with such a death, because he hath committed such, or such an offence, at such a time, in such a place; and these, N. N. are witnosses thereof: If any therefore knoweth any thing which may do him good, let him come and make it known. For this purpose one was appointed to stand at the door of the Consistory, with an handkerchief or linnen cloth in his hand, that if any person should come for his defence, he at the door swunged about his handkerchief, upon the sight whereof, another standing in readines a pretty distance off with an horse, hastened and called back the condemned person: yea, if the Malefactor had any further plea for his own purgation, he might come back four or five times, except he spake vainly; for the discerning whereof, two of those whom they termed *Scholars of the wise men*, were sent with him to observe his speech on the way.

Sixthly, He was exhorted to *confess*, that he might have his portion in the world to come: Thus *Joshua* exhorted *Achan*, *Josh. 7. 19.* My son, give I pray thee glory unto the Lord God of Israel, and make confession unto him: unto whom *Achan* answered, *vers. 26.* Indeed I have sinned against the Lord God of Israel, and thus have I dore.

Seventhly, In the time of execution, they gave the Malefactor (b) *Granum thuris in calice vini*, A grain of Frankincense in a cup of Wine: this they did give to cause a giddiness in the condemned persons head, that thereby he might be less sensible of the pain. St. *Mark* calleth this cup *ἐκμυστρομένον οἶνον*, Wine mingled with Myrrhe, *Mark 15. 23.* This was done after the manner of the Jews, but the Souldiers in mockery mingled Vinegar and Gall with it, *Mat. 27. 34.* As like-

g *Moses Kotsen. in loco superius citato.*

קורט ה
לבונה
בכוס שר

*Corat lebna
becos schel iajin.
Maimon. in
Sanhedrim. cap.
13. It. Moses
Kotsen. in San-
hedrim.*

wife

wise they gave him a second cup in *derision*, when they took a sponge, and filled it with Vinegar, and put it on reed, *Matth. 27. 48. S. Mark* in the first cup mentioneth the custom of the *Jews*, which in it self had some shew of compassion; for the ground of this custom was taken from that, *Prov. 31. 6. Give strong drink unto him that is ready to perish. S. Matthew* mentioneth only their wicked mixture, contrary to the *received custom*; so that one Evangelist must expound the other. This first cup was so usually given before execution, that the word *Calix* a cup, is sometimes in the Scripture put for death it self. *Father, if it may be; let this cup pass from me.*

i Casaub. exercit. p. 654. ex. Marmonid.

a Paraphrast. Chald. Ruth. 1.

17. Mikkotfi. fol. 188. col. 3.

טקילה
Sekila, Lapidatio.

שריפה
Sheripha, combustio.

הרג
Hereg, decollatio.

חנק
Chenek, Suffocatio.

בל מיתה
Bal Mitha

האמורה
Chetura
סם חנק
Tua

Omnis mors
que absolute
in lege usurpatur.
strangulatio est, R.
S lon. Exod.
21. 16.

Lastly, (i) The Tree whereon a man was hanged, and the Stone wherewith he was stoned, and the Sword wherewith he was beheaded, and the Napkin wherewith he was strangled, they were all buried, that there might be no evil memorial of such a one, to say: *This is the Tree, this is the Sword, this the Stone, this is the Napkin, whereon, or wherewith, such an one was executed.*

CHAP. VII.

Their capital punishments.

THe Jews of old had only (a) four sorts of death in use among them. 1. (b) Lapidatio, stoning. 2. (c) Combustio, burning. (d) 3. Decollatio, beheading. 4. (e) Suffocatio, strangling. Of these, stoning was counted the most grievous, burning worse than beheading, beheading worse than strangling, and strangling was the easiest of all.

They have a (f) rule, that wheresoever the Scripture

ture saith of an offender, *Morte plectetur*, he shall be punish'd with death, not expressing the kind of death, there it ought to be interpreted of *Strangling*. For example, the Law saith of the Adulterer, *Lev. 20. 10. Morte plectetur*, let him be punish'd with death : because the kind of death is not here mentioned, they interpret it *strangling*. The reason of this rule is, because *strangling* was the easiest death of the four ; and where the Law determineth not the punishment, there they say, *Ampliandi favores*, The favourablest exposition is to be given.

The rule is not generally true ; for in former times *Adultery was punish'd with stoning*. I will judge thee after the manner of them that are *Harlots*, saith the Lord, *Ezek. 16. 38*. And in the fortieth verse the judgment is named, *They shall stone thee with stones* : likewise the *Scribes* and *Pharisees* said unto Christ, *Moses in the Law commanded us, that such should be stoned*, *John 8*.

Before we treat in particular of these four punishments, it may be questioned, *Whether the Jews had any power to judge of life and death, at that time when they crucified our blessed Saviour ?* The Jews said to Pilate, *It is not lawful for us to put any man to death*, *Joh. 18. 31*. Latter Jews say that (g) all power of capital punishment was taken from them forty years before the destruction of the second Temple, and of this opinion are many Divines.

Answer. First, the Jews speech unto Pilate, that it was not lawful for them to put any man to death, cannot be understood, as if they should have said, we have no power to put any man to death ; for admit, that power in criminals were, in the general, taken from them, yet in this particular power was permitted

ted them at that time from *Pilate*, *Take ye him, and judge him according to your Law*, John 18. 31. Neither can it be said, that their Law could not condemn him, if he had been a transgressor thereof; or that they had not out of their law to object against him: for they say, *They had a law, and by their law he ought to die*, John 19. 7. It was not then want of Power, but the holiness of that time made them say it was unlawful. For they held it unlawful upon their days of preparation to sit on life and death, as hath been shewn in the Chapter of translating Feasts. And Friday on which our Saviour was condemned, was the preparation of their Sabbath.

Secondly, in the question, whether power of judging capital crimes were taken from them by the Romans? We are to distinguish between crimes. Some crimes were transgressions of the Roman law, as theft, murder, robberies, &c. power of judging in these was taken from them: other crimes were transgressions only against the law of Moses, as blasphemy, and the like: in these, power of judging seemeth to have remained with them. When Paul was brought by the Jews before Gallio, Gallio said unto them, if it were a matter of wrong or wicked lewdness, O ye Jews, reason would, that I should bear with you: but if it be a question of words, and names of your law, look ye to it, Acts 18. 14.

In handling these four punishments: First observe the offenders, whom the Jews make liable to each punishment, and then the manner of the punishment.

h Moses Kotsen.
fol. 188 col. 4.

The persons to be stoned were (h) eighteen. 1. He that lieth with his own mother, 2. Or with his fathers wife, 36. Or with his daughter-in-law, 4. Or with a betrothed maid, 5. Or with the male, 6. Or with the beast, 7. The woman

woman that lieth down to a beast. 8. The blasphemer. 9. He that worstippeth an Idol. 10. He that offereth of his seed to Moloch. 11. He that hath a familiar spirit. 12. The Wizard. 13. The private enticer to Idolatry. 14. The publique withdrawer to Idolatry. 15. The Witch. 16. The prophaner of the Sabbath. 17. He that curseth his Father or his Mother. 18. The Rebellious Son. The manner of stoning was thus: The offender was led to a place without the Gates, two Cubits high, his hands being bound: From hence one of the Witnesses tumbled him by a stroke upon the loyns; if that killed him not, the Witnesses lifted up a stone, being the weight of two men, which chiefly the other Witnesse cast upon him; if that killed not, all Israel threw stones upon him. The hands of the Witnesses shall be first upon him to put him to death, and afterwards the hands of all the people, Deut. 17. 17.

Hence the opinion of (i) R. Akiba is commonly received, that such an Idolater (it holdeth in all others condemned to this death) was reserved until one of the common feasts, at which all the multitude of Israel came to Jerusalem. The party thus executed being quite dead, was afterward for greater ignominy hanged on a Tree, till towards the Sun-set, at which time he and the Tree were both buried.

Malefactors adjudged to burning were (k) ten: k Moses Kotlen. loci superius citatio.
 1. The Priests daughter which committed whoredom. 2. He which lieth with his own daughter. 3. Or with his daughters daughter. 4. Or with his sons daughter. 5. Or with his wives daughter. 6. Or with her sons daughter. 7. Or with her daughters daughter. 8. Or with his Mother-in-law. 9. Or with the Mother of his Mother-in-law. 10. Or with the Mother of his Father in-law.

The manner of burning was two fold. Some they
 Dd burnt

1 Rab. Levi.
Levit. 10.

burnt with wood and faggots; this was termed (*l*) by them *Combustio corporis*, the burning of the body: Others they burnt by pouring in scalding hot Lead at their mouths, which descending into their bowels killed them, the bulk of their body remaining whole, and this was termed therefore *Combustio animæ*, The burning of their Soul. This last was most in use, and alone described by most of their Writers.

m Moses Kotsen.
in Sanhedr.

Malefactors condemned to beheading, were (*m*) of two sorts, 1. The Murderer, 2. Those of any City, who were drawn unto Idolatry. The manner thereof is at this day in use.

n Moses Kotsenf.
ibid.

Malefactors strangled, were (*n*) six. 1. He that smiteth his father or his Mother. 2. He that stealeth a soul of Israel. 3. An Elder which contradiceth the Consistory, 4. A false Propket, and he that propkesieth in the name of an Idol. 5. He that lieth with another mans wife. 6. He that abuseth the body of the Priests daughter.

The manner of strangling was thus. The Malefactor was put in dung up to the loins, a towel being cast about his neck; which two Executioners, one on each side, plucked to and fro until he was dead.

CHAP. VIII.

Punishments not capital.

THe lesser punishments, not capital, in use among the Hebrews, are chiefly four. 1. Imprisonment. 2. Restitution. 3. Talio. 4. Scourging.

Imprisonment. Under this are comprehended the Prisons, Stocks, Pillory, Chains, Fetters and the like: all vvhich sorts of punishment, seeing they differ very little or nothing at all from those vvhich are novv in common use vvith us, they need no explication.

The

The keepers of the prison, if they let any committed unto them escape, vvere liable to the same punishment vvhich should have been inflicted on the party escaped. This is gatherable from that, 1 Kin. 20. 39. *Keep this man, if by any means he be missing, then shall thy life be for his life.*

Concerning that *Libera Custodia*, which (a) *Drusius* Druf. prater. 12 Tim. 1. 18. proveth to have been in use among the Romans, I much doubt whether any such Custome were in use among the Hebrews. That some kind of Prisoners at Rome did go abroad with a lesser kind of Fetters in the day time to their work, and so return at night to their prison, hath elsewhere been observed by me. And (b) *Eadem catena & custodiam & militem copulabat*: The same chain tyed both the Prisoner and the Keeper. Observe the unusual significations of these two words, *Custodia* a Prisoner, and *Miles* a Keeper. b Senec. Epist. 5. Non in lib. de tranquill. c. 10. quem admodum citatur à Drusio. So that *Drusius* delivered *Seneca* his meaning, but not his words, when he repeats them thus: *Eadem catena tam reum quam militem tenet*. Observe further, that the Prisoner was tyed by the right arm, and the Keeper by the left, because the right arm is the stronger, and therefore justly remaineth free rather to the Keeper, than to the Prisoner. Hence is that, (c) *Tu forte levio- rem in sinistra putas catenam*; because the c Sen. de tranquill. c. 10. Keeper tyed himself unto the same Chain, not in way of punishment, but voluntarily for the safer keeping of the Prisoner.

Restitution. This was commanded when goods were unjustly gotten, or wrongfully detained, *Exod. 22.* It was (d) threefold. d Tho. Aquin. secunda secundae q. 62.

Restitution is threefold. *Secundum idem, in identitie*, when the very same thing is restored which is wrongfully gotten. *Secundum aequale*, when there is so much for so much in quantity restored, the goods unjustly gotten being sold or lost. *Secundum possibile*, when restitution is made according to that which a man hath, not being able to satisfy the whole.

Restitution in identity, was, and is principally required. Whence it is, that if the theft, whether Ox or Sheep, were found alive upon a man, he restored but double, *Exod. 22. 4.* but if they were killed or sold, then five Oxen were restored for an Ox, and four sheep for a sheep, *Exod. 22. 1.* The Jews were so precise in this kind, that if they had built an house with a Beam or peice of Timber unjustly gotten, they ^{e David Kimchi.} would pull down the house, and restore the (e) same beam or peice to the owner. From this the Prophet *Habbakuk* doth not much dissent: *The stone shall cry out of the wall, and the beam out of the timber shall answer it Habbak. 2. 11.*

Among the Jews, he ought to be sold that was not of sufficient worth to make restitution, *Exod. 22. 3.* ^{f Aug. Epist. 54.} (f) And *Augustine* saith of Christians, *That he which doth not make restitution according to his ability, never repented.* And, *Non remittetur peccatum, nisi restituatur ablatum.*

Talio. This was a punishment in the same kind, an eye for an eye, and a tooth for a tooth, hand for an hand, and foot for foot, *Deut. 19. 21.*

Talio is twofold.

[*Talio identitatis*, or *Pythagorica*, which was according to the Letter of the Law, when the offender was punished with the loss of an eye, for putting out another's eye, &c.

[*Talio similitudinis*, or *Analogica*, which was when the price of an eye, or some proportionable mulct is paid for an eye put out, or any other member spoiled.

The (g) Hebrews understand *Talio similitudinis*, g Oculum pro oculo, id est, pretium oculi. Targum Jonath. Deut. 19. 21. It. R. Solomon. ib. that the price of a maim should be paid: not *Talio identitatis*, not that the offender should be punished with the like maim; because to punish like for like *in identitie*, is in some cases impossible, as if a blind man put out another's eye, or one toothless strike out another's tooth.

In case of bodily maims therefore, the (h) Hebrew h Vid. Munster. Exod. 21. Doctors say, that the party offending was bound to a five-fold satisfaction: First, for the hurt in the loss of the members. Secondly, for the damage, in loss of his labour. Thirdly, for his pain or grief arising from the wound. Fourthly, for the charge in curing it. Fifthly, for the blemish or deformity thereby occasioned. Munster rendreth those five thus; *Dammum, lesio, dolor, medicina, confusio*. The (i) Romans likewise had a i A Cellius lib. II. cap. I. *Talio* in their Law, but they also gave liberty to the offender to make choice, whether he would by way of commutation pay a proportionable mulct, or in identity suffer the like maim in his body?

Scourging. This was two-fold; either *Virgis*, with rods; or *flagellis*, with scourges. This latter was more grievous than the former, as appeareth by that Ironical speech; (k) *Porcia lex virgas ab omnium civium corpore amovit, hic misericors flagella retulit*. Both were k Cic. pro Ros. bivio. in use among the Romans, but only the latter among the

the Hebrews. This beating or scourging was commanded, *Deut.* 25. 2, 3. Where the number of stripes was limited, which the Judge might not exceed. *Forty stripes* shall he cause him to have, and *not past*. The Jews in many things laboured to seem *koly above the Law*. For example, where the Lord commanded a *Sabbath* to be sanctified, they added their *Sabbatum*, that is, they began their *Sabbath* about an hour sooner, and ended it about an hour later than the Law required: Where the Lord forbade them to *eat or drink things sacrificed to Idols*, (l) they prohibited *all drinking with Heathens*, because it is doubtful whether it were offered to Idols or no. The Lord commanded them in the time of the *Passeover* to *put away leaven out of their Houses*, they would not take the (m) *name into their mouths* all the time of that Feast. The Lord commanded them to abstain from *eating Swines flesh*; they would not so much as name it, but in their common talk (n) would call a *Sow* דבר אחר *Dabar, ackar, another thing*. In like manner the Lord commanded chief Malefactors, which deserved beating, to be punished with *forty stripes*; they in their greatest corrections would give but *thirty nine*. Of the Jews *five times received I forty stripes save one*, 2 *Cor.* 11. 24. For this purpose the *scourge* consisted of *three thongs*, so that at each blow he received *three stripes*; and in their greatest correction were given *thirteen blows*, that is, *forty stripes save one*. Whether (o) these thongs were made the one of a Bulls hide, the other two of an Asses hide, or (p) all three of Calves, the matter is not material, both opinions have their Authors.

The manner of correcting such, was thus. The Malefactor had both his hands tyed unto a post, one cubit

Thisbites in
דבר

m Thisbites in
דבר

n Elias Thisbit.
ibid.

o Tabrut. lib.
maccoth. ca. 3.
in Mischna.
p Baaltrurim.
vid. Druf.
2 *Cor.* 10. 24.

bit and half high, so that his body bowed upon it. The Judge shall cause him to bow down, Deut. 25. 2. This post or stake on which the Malefactor leaned in time of whipping, was termed *גמל* Gnamud, Columna, a Pillar. His Cloaths were plucked off from him downward unto the thighs, and (r) this was done either by renting or tearing of them. The Governours rent Paul and Silas their cloaths, and commanded them to be beaten with rods, Acts 16. 22. Talmud. ibid.

That the Beadle should inflict a great number of stripes proportionable unto the transgression, this correction was performed in the sight of the Judge. The Judge shall cause him to be beaten before his face, Deut. 25. 2. (s) The cheif Judge of the three, during the time of the correction, did either read or excite that, Deut. 28. 58, 59. *If thou wilt not keep, and do all the words of this law, &c. Then the Lord will make thy plagues wonderful, &c.* The second Judge he numbred the stripes, and the third he bade the Beadle smite. The cheif Judge concluded all, saying, *Yet he being merciful forgave their iniquity, &c.* Psal. 78. 38. Talmud. ibid.

Sometimes in notorious offences, to augment the pains, they tied certain huckle-bones or plummets of lead, or sharp thorns to the end of the thongs, and such scourges the (t) Greeks termed *ἀσκαλαῖαι* Eustathius.
μάστιγας, *Flagra Taxillata*. (u) In the Scripture they are termed Scorpions. My Father hath chastised you with rods, but I will correct you with Scorpions, Item Athenaus. lib. 4.
u Twofasan. synt. jur. uni-vers. l. 13.
1 Kings 12. 12.

CHAP. X.

Punishments borrowed from other Nations.

THE punishments borrowed from other Nations, are principally six: 1. *Crux*, The death on the Cross. 2. *Serrâ dissectio*, the cutting one asunder with a saw. 3. *Damnatio ad bestias*, The committing one to fight for his life with wild beasts. 4. Τεχὴς, the wheel. 5. Καταπολιεύς, Drowning one in the sea. 6. Τυπτα νιεύς, Beating one to death with cudgels. The first and the third were meerly Roman punishments; the second was likewise used by the Romans, but whether originally taken from them is doubtful: the fourth and the last were meerly Greek punishments; the fifth was for the substance in use among the Hebrews, Greeks and Romans, but in manner of drowning them, they differed. It will be needful to speak somewhat of all these.

1. *Crux*. This word is sometimes applied to any tree or stake on which a man is tortured to death, but most properly it is applied to a frame of wood consisting of two peices of timber compacted cross-wise, The first is termed *Crux simplex*. The last *Crux compacta*. This latter is threefold. 1. *Decussato*. 2. *Commisso*. 3. *Immissa*.

Crux decussata. This was made of two equal pieces of timber obliquely crossing one the other in the middle, after the manner of a Roman X. and thence it is called *decussata*. (a) *Decussare est per medium secare. Veluti si duæ regulæ concurrant ad speciem literæ X. quæ figura est crucis*. This kind of Cross is by the com-

a Hieron. in
Jerem. c. 31.

mon people termed *Cruce Andraæana*, Saint Andrews-cross, because on such an one he is reported to have been crucified.

Cruce commissa. This was, when a piece of timber erected, was joyned in the middle to a traverse, or over-thwart top, somewhat shorter then the piece erect, in manner of a Roman T. This is called *Cruce Antoniana*, S. Anthony his Cross, because he is often painted with such a Cross.

Cruce immissa. This was when a short traverse somewhat obliquely crossed the stake erect, not quite in the middle, as *Cruce decussata*, nor quite on the top as *Cruce commissa*, but near to the top, on this manner †. (b) This is thought to have been *Cruce Christi*, the Cross on which our Saviour Christ suffered.

b Lipsius de cruce, lib. 1. cap. 10.

The Ceremonies used by the Romans towards those whom they crucified were these: First, they (c) scourged them, and sometimes tyed them to a Pillar in time of scourging. Artemidorus is clear in this *Προσδεθείς κίονι, πολλάς ἔλαβε πληγὰς*, that is, being tyed to the Pillar, he received many stripes. (d) Plautus is thought to have alluded to the same.

c Joseph. excid. lib. 5. cap. 32. Philo contra Flaccum. It. Liv. lib. 1:

d Plut. Baceh.

Abducite hunc

Intrò, atque adstringite ad columnam fortiter.

The ancient Fathers (e) report that our Saviour was whipt thus *ad columnam*: but the Scripture is silent, both touching the place, and manner of his whipping, only that he was whipt is testified. He scourged Jesus, and delivered him to be crucified, Mat. 27. 26.

e Prudentius; Hieron. Beda vid. lip. de cruce, lib. 2. cap. 4.

Secondly, They caused them to bear their own Cross,

(f) *Malefici cum ad supplicium educuntur, quisque suam effert crucem*. Thus Christ bore his own Cross, John 19. 17.

f Plutarch. de seranum, vind.

To this there is allusion, He that taketh not his Cross, and followeth after me, he is not worthy of me, Mat. 10.

g Euseb. Ecclef.
hist. lib. 5. cap. 1.
It. Suet. Domit.
cap. 10.

h Tertul. Apol.
cap. 2 Sueton
in Calig.

i Artemidor. l.
2. c. 58.

k Sueton. in
Calig. cap. 27.

l Theophylact.
Anselm.
m Chrysostom.
Ambros. & a-
lii.

n Tertullian.
Apol. cap. 40.

Thirdly, That the equity of the proceeding might clearly appear, the (g) cause of the punishment was written in a table, and so carried before the condemned person; or else it was proclaimed by a publick Cryer. This cause was termed by the Romans commonly *Titulus*, by (h) some it is called *Elogium*. Thus Pilate wrote in Hebrew, Greek, and Latin, *Jesus of Nazareth the King of the Jews*.

Fourthly, They (i) pluckt off their cloaths from such as were to be crucified. Thus, *Christ suffered naked*.

Serrâ dissectio, A sawing one in sunder. They sawed them from the head downward. The (k) Romans used this kind of punishment, so likewise did the Hebrews. Thus *Manasses* is thought to have punished the Prophet *Isaiah*, and the Apostle to have alluded unto it, *They were sawn a sunder*, Heb. 11. 37.

Damnatio ad bestias. Those who were condemned to wild Beasts, are properly termed *Bestiarii*. Whether S. Paul did, according to the letter, fight with beasts at *Ephesus*, 1 Cor. 15. 22. is much controverted. (l) Some understand by *Beasts*, *Demetrius*, and others, that opposed him at *Ephesus*, (m) others more probably understand the words *litterally*. And this kind of punishment was commonly exercised against Christians in the *Primitive Church*, infomuch that the Heathens imputing the cause of all publick calamities unto the Christians, would call out, (n) *Christianos ad Leones!* Let the Christians be haled to Lyons: yea, the *litteral* interpretation of the words, is a stronger argument that Saint Paul believed the Resurrection (which is the scope of the text) than to understand the words of a metaphorical fight, against the enemies of his doctrine.

Τεχνη, *The Wheel*: A wise King bringeth the wheel over

over the wicked, *Prov. 20. 26.* I take the words to imply no more but this, that *as the wheel turneth round, so by the wisdom of a King the mischief intended by wicked men, is brought upon their own head.* That hereby should be understood, the grinding of wicked men under a cart-wheel, as the husbandman breaks some sort of grain under the wheel, is the meer conceipt of Expositors on this place; for no Records make mention of any such punishment in use among the *Jews*. Among the *Greeks* there was a punishment went under this name: (o) it was called *τερχος*, *Wheel*, not because a wheel was brought over the wicked, but because they bound fast the offender to the spokes of a Wheel, and there scourged him, to inforce a confession.

Καταποντισμός, *Drowning one in the Sea.* This was in use among many Nations, but the manner differed. The (p) *Romans* they sewed up a Parricide into a leather budget, sewing up together with him into the same budget, a Serpent, a Cock, and an Ape, and so cast them all into the Sea. The (q) *Grecians* when they judged any to this kind of punishment, they wrapt him up in lead. The *Hebrews* tyed a millstone about his neck. Thus, in respect of the manner (r) those are to be understood, who say, this kind of punishment was peculiar to the *Jews*.

Τυμπανισμός. It is rendred by the general name of *torturing*, *Heb. 11. 35. 2 Mac. 6. 19.* But the word signifieth a special kind of torturing, by beating one with cudgels unto death. It hath its denomination from *τύμπανον*, which signifieth a *Drum* usually: and hence (s) some have parallel'd this torture with that among the *Romans* termed *Equuleus*; as if the person thus tortured, were rackt, and stretched out in man-

ο'Επὶ τῷ τερχοῦ
χρὲ γ' ἔλκοιτο
μαστιγόμενος
Aristoph. in
Iren. De eadem
pœna loquuntur
Demosth. 3. in
Aphob. & Suidas.
p Senec. lib. 3.
controv. 4. Ju-
venal Satyr. 8.
Modestus, Digest
l. 48. ad legem
Pomp. de patric.
vid. Cœl. Rhod.
l. 11. c. 21.
q Athenaus l.
14.
r Hier. Mat.
18. 6.

s Magius in
lib. de Equuleo,
vid. Drus. præ-
ter. l. 8.

^c Scholiastes
Aristophanis.

τύμπανα
scribit esse
ξύλα δις τύπ-
τονται ἐν τοῖς
δικασθεῖσι οἱ
τιμωρέωντες
in Pluto. p. 50.

^a Junius. Jer.
29. 26.

^x Plutarch. in
Artaxerxe.

^y בלי
מסגר
לירי

Instrumentum
constringens
manus.

D. Kimch. Jer.
29. 26.

ner of a drum head : but it signifieth also a drum stick, and (t) thence cometh the punishment to be termed Tympanismus, that is, a Tabring, or beating one to death with cudgels, as if it were with drum-sticks. This is evident by Eleazar ; he came willingly, ἐν τῷ τύμπανον, to this kind of torment, 2 Mat. 6. 19. and in the thirtieth verse, where he gave up the Ghost, there is mention of his strokes, not of his racking or stretching.

Junius reckoneth (u) another kind of punishment, termed by the Hebrews, קרע Tsinok, which he would have to be a compound word : doubtless his meaning is that it should be compounded of נא Tsi, Navis, a ship, or boat, and קנ Janak, Sugere, to suck : for he saith that thereby is meant a certain punishment, termed Navicula sugentis, which (x) Plutarch describeth in this manner ; That the offender should be inclosed between two boats, as in a prison, or, as his phrase is (quasi in vagina) as in a sheath ; and, to preserve life in him, milk and honey tempered together was forcibly put into his mouth, whether he would or no. And hence, from this sucking in of milk and honey, this punishment hath been termed Navicula sugentis. But the (y) Hebrews say, that Tsinock was nothing else but manacles, or cords, wherewith prisoners hands were tyed. I leave it indifferent to the Reader to follow which interpretation he please.

THE
SIXTH BOOK
OF
MISCELLANEOUS RITES.

CHAP. I.

Of Circumcision.

THeir *Sacraments* were two. First, the *Passover*, of which there hath been a set Chapter. Secondly, *Circumcision*, of which now.

Circumcision, was a cutting off the foreskin, as a sign and seal of Gods Covenant made with the People of the *Jews*. It is called a *sign* by God in its first institution, *Gen.* 17. and a *seal* by the *Apostle*, *Rom.* 4. 11. Yea, it is called a *sign* and a *seal*, by a (a) *Doctor* a *Zabar*. *Gen.* of the *Jews*, more ancient than their *Talmud*. 17.

It was used (though not as a *Sacrament*) by many other Nations: (b) by the inhabitants of *Colchis*, the *Æthiopians*, the *Traglodite*, and the *Ægyptians*. b *Alex. Ab. A.* lex. lib. 2. cap. 25. *Herodot.* l. 2. *Diodor. Sicul.* lib. 2. c. 1. l. 1. 4. c. 3.

In a figurative sense, alluding unto this *Sacramental Rite*, we read of three other sorts of *Circumcision* in the *Scripture*; so that in all there are four mentioned

ned, 1. *This of the flesh.* 2. *Another of the heart.* 3. *A third of the lips.* 4. *And a fourth of the ears.* We are to consider it in its proper acception, and here to observe: First, the *time when* it was administered. Secondly, the *manner how.* Thirdly, the *penalty in case it was omitted.*

The *time* was the *eighth day*; yea, the *eighth day* was so precisely observed, that if it fell on the *Sabbath*, yet they *circumcised* the Child; whence rose that saying among them, *Circumcisio pellit Sabbatum, Circumcision driveth away the Sabbath*; or the *Sabbath* giveth place to *Circumcision*. And with this accordeth that of our Saviour, *Ye on the Sabbath day circumcise a man, John 7. 22.* The Jews superstitiously conceiving that each creatures perfection depended upon the sanctification of one *Sabbath* day at least, say that God did therefore enjoin the *eighth day*, that one *Sabbath* might first pass over each male, before he should be partaker of this Sacrament. But more probably we may say, that the reasons why God would not suffer them to anticipate the *eighth day*, were, first to shew, that God, in the matter of Salvation, neither was, nor is *simply tyed to Sacraments*; for then there had been no less cruelty in *forbidding Circumcision until the eighth day*, then there was love in *permitting it upon the eighth.* Secondly, because in this time of the *Mosaical Pedagogie*, there was a kind of *legal uncleanness*, in which the creatures were thought to be, as remaining in their blood, for the first *seven daies* after their birth, *Levit. 22. 27. It. 12. 2, 3.* Notwithstanding, God thought it not convenient to defer it longer than eight daies, for the comfort of the Parents, which they received by a mature and seasonable initiation of their children.

The

The manner how Circumcision was administred, I find thus recorded : Some of those that were present (c) held a Vessel full of dust, into which they did cast the foreskin being cut off. Again, they prepared in the room, a certain (d) void chair for *Elias* ; which was done, partly in honour of him, for which respect also, as often as they fell on any difficult place in Scripture, they would say (e) *Veniet Elias, & omnia enodabit* ; We know that *Elias* will come, and he will tell us all things : But chiefly it was done, because they thought *Elias* to be present there in spirit, whose bodily coming they did, and do daily expect. These ceremonies are meerly Jewish, practiced by the latter Jews, but utterly unknown in our Saviour *Christ* his time, and, as it appeareth by the Samaritan woman her speech, that proverbial saying, applyed now unto *Elias*, was of old applyed to *Christ*, *John* 4. 25. Thirdly, he which supplied the place of the Witness, or as we phrase it, of the Godfather, (f) held the Child in his arms whiles it was Circumcised : this Godfather they called *Baal Berith*, and *Sandak* ; that is, the Master of the Covenant. *Uriah the Priest*. and *Zachariah* the son of *Jeberechiah*, are (g) thought to have been Godfathers at the Circumcision of *Ma-ber-shalad-bash-baz*, *Esay* 8. 2. and from them the custom of having Godfathers in Baptisme, to have taken its original. Fourthly, the parents named the Child, and in *Zacharies* times, it seemeth that in the naming of the Infant, they had respect to some name of his Ancestors. They said unto her, there is none of thy kindred that is named with this name, *Luke* 1. 61. Other Nations had their set daies also after the birth, for the naming of their Children. (h) The Romans gave names to their male-children on the ninth day, to the female

c Paul. Fag.
Deut. 10.
d Christo. Cast.
in Malac. c. 3.

e Macerus in
abbreviaturis.

חוק

נִחְגִּין

לְקַדָּא

לְמִי

שְׂמֵחֻיָּה

בֶּן-חֲבִי

לְמִוְלֵי

סַנְדָּק

וְהַלְוֵעִים

קִידֵּן לוֹ

בְּעַל

כִּוִּיָּה

Elias Thisb. in

סַנְדָּק

g Jun. & Trim.

Ef. 8. 2.

h Plutarch.

prob. 102. Ma-

crob. Stat. l. 1.

c. 16.

i Cael. Rhodig.
l. 22. cap. 12.
k Arist. hist. a-
nim. lib. 7. c. 12.
Tertul. de I-
dol. cap. 16.
m Scholiast. A-
ristoph. in Lusi-
strat. p. 886.
It. Suidas in
ἀμφοτέρω, α,
n Stukius de
conviv. l. 1. c. 16.
כרוד אתה
יהוה
אלהינו מלך
העולם
אשר
קדשנו
במצותיו
וצונו
לחבנינו
בכיותו
של אברהם
אבינו
Moses Kotjen.
in tractat. Cir-
cumcis. fol. 115.
p נשם
שהננסתו
לבריתכן
תכניסנו
לתורה
ולחופה
ולמעשים
טובים
Moses Kotjen.
ibid.

female on the eighth. The (i) Athenians gave names on the tenth. (k) Others on the seventh. These (l) daies Tertullian calleth *Nominalia*. The Græcians besides the tenth day, on which they named the Child, they observed also the *fifth*, (m) on which day the Midwives took the Child, and ran about a fire made for that purpose, using that Ceremony as a purification of themselves and the Child : on this day the Neighbours also sent it gifts, or small tokens, *Munera natalitia* ; (n) from which custom that amongst Christians, of the Godfathers sending gifts to the baptized Infant, is thought to have flown. But to return again to the Rites of the Jews. After the Child had been circumcised, the Father said, (o) *Blessed be our Lord God, who hath sanctified us with his precepts, and hath commanded us, that we should cause this Child to enter into the Covenant of Abraham*. After this, the whole Church or company presently replied in this manner, (p) *As thou hast made him to enter into the Covenant, so make him also to enter into the Law, into Matrimony, and into good works*.

The penalty for the omission of Circumcision runneth in this form ; *That soul shall be cut off from his people, Gen. 17. 14*. I understand the penalty to be pronounced against such an omission, which proceeded either from contempt or wilful neglect. In this case the question is, what is meant by this phrase, *His soul shall be cut off from the people*. Secondly, *who ought thus to be punished* ? whether the child, or the parents, and such who supply the place of parents ? For the first, besides Gods secret action in punishing such Delinquents ; methinks there is a rule of direction for the Church, how to proceed against such in her Discipline : If any understand here, by cutting off
such

such a mans soul from his people, the sentence of excommunication, or casting him out of the Synagogue, I shall not oppose it, though I rather incline to those, who understand hereby a bodily death inflicted upon such an offender, in which sense the phrase is taken, *Exod.*

31. 14. Whosoever doth any work on the Sabbath, that soul shall be cut off from among his people. And it is very remarkable, that when Moses his child was uncircumcised, the Lord sought to kill Moses: which as it intimateth the punishment of this fault to be a bodily death, so it clearly evinceth, that not the child till he cometh to years of discretion, but the parents were liable to the punishment. The opinion of the Rabbines concerning this latter point, is thus delivered: (q) If the

Father circumcise him not, then the Judges are commanded to circumcise him, and if it be unknown to the Judges, and they circumcise him not, when he is waxen great, he is bound to circumcise himself, and every day that passeth over him, after he is waxen great, and he circumciseth not himself, lo he breaketh the Commandment.

q Moses Kots.
tract. circumcis.
fol. 114. col. 4.

Here it may be demanded, how it is possible for a man, after once he hath been marked with the sign of Circumcision, to blot out that character, and become uncircumcised? for thus some Jews, for fear of Antiochus, made themselves uncircumcised, *1 Mac. 1. 16.* Others for shame, after they were gained to the knowledge of Christ, and to the entertainment of the Christian faith, uncircumcised themselves, *1 Cor. 7. 18.* (r) The answer is, that this was done by drawing

up the foreskin with a Chyrurgion his instrument; and unto this the Apostle in the fore-quoted place alludeth, *μὴ ἐνῶρδσω Ne attrahat præputium.* This wicked invention is ascribed unto Esau, as the first Author and practicer thereof.

r Ephiphan lib.
de mens. &c.
pond. p. 415. It.
Celsus l. 7. c. 25.

C H A P. II.

Of their first-fruits, and their Firstlings, or First-Born.

THe use and end of their *first-fruits*, was that the *after-fruits* might be consecrated in them. To this purpose they were enjoined to offer the *first-fruits* of their trees, which served for food, *Levit.* 19. 23, 24. In which this order was observed; the three first years after the tree had been planted, the fruits were counted *uncircumcised* and *unclean*: it was unlawful to eat them, sell them, or make any benefit of them: on the fourth year, they were accounted holy, that is, either (a) they were given to the Priests, *Num.* 18. 2, 3. or the owners did eat them before the Lord at Jerusalem, as they did their *second tithe*: And this (b) latter is the common opinion of the Hebrews. After the fourth year, they returned to the use of the owner: we may call these *πρωτογενήματα*, simply the *first-fruits*.

Secondly, they were enjoined to pay yearly the *first-fruits* of every years increase, and these we may call *ἀπαρχαί*, and of them there were many sorts. First, *first fruits in the sheaf*, *Lev.* 23. 10. Secondly, *first-fruits in two wave-loaves*, *Levit.* 23. 17. These two bounded their harvest, that in the sheaf was offered in the beginning of harvest, upon the fifteenth of Nisan, the other of the loaves at the end, upon their Pentecost: and *Levit.* 23. they are both called תנופה *The-nuphoth*, that is, *shake-offerings*. Thirdly, there was a first of the dough, *Num.* 15. 20. namely, a (c) four and twentieth part thereof, given unto the Priests: which kind

וְהָיָה

יֶאֱכְלוּ

Sacerdos ea
comedebat.

Aben. Ezra in
hunc locum.

b Talmud. Bab.
in Magnasher
sheni. cap. 1.

חֹמֶת

עֲשֵׂה

וְאֵלֶּכָּה

Uzziel. Numb.
15. 20.

kind of offering was observed, even when they were returned out of *Babylon*, *Nehem.* 10. 37. Unto this *St. Paul* hath reference, *Rom.* 11. 16. *If the first fruits be holy, the lump is also holy.* Fourthly, they were to pay unto the *Priests* the *first-fruits* of the *threshing-floor*, *Numb.* 15. 20. These two last are called תרומות *Therumoth*,

that is, *heave-offerings* : this the *heave-offering of the threshing floor* ; the other the *heave-offerings of the dough*, *Numb.* 15. 20. Under the name of *first-fruits*, commonly Authors treat of no other but this last, and wholly omit all the former sorts. Before we proceed to the explaining of the last, note with me the difference of these two words, *Thenuphoth*, and *Therumoth* : both signify *shake-offerings*, *heave-offerings*, or *wave-offerings*, but with this difference ;

(d) the *Therumoth* was by a *waving of elevation*, lift-

ing the oblation upward and downward, to signify,

that God was Lord both of Heaven and Earth. The

Thenuphoth was by a *waving of agitation*, waving it to and fro, from the right hand to the left, from the

East to the *West*, from the *North* to the *South* : by which kind of *agitation*, they acknowledged God to

be Lord of the whole world. Now, that we may know what these *first fruits of the threshing floor* were,

the *Rabbies*, and others following them, distinguish them into two sorts : the first of these, was *first-fruits*

of seven things only : 1 *Wheat.* 2 *Barly.* 3 *Grapes.*

4 *Figs,* 5 *Pomegranates.* 6 *Olives.* 7 *Dates.* For all which the *Promised Land* is commended, *Dent.* 8. 8.

(e) These the *Talmudists* term בכורים *Biccurim* ; and

when they treat of *first-fruits*, they treat of them under this name, and understand by the name of *Bic-*

curim no other. These, they say, are the *first-fruits*, 4.

which the people are so often in the Law comman-

d P. Fagius in
Pentat.

e R. Solom.

Dent. 26. 2. It.

Moses Kotsenf.

fol. 201. Col.

ded to bring up unto the Sanctuary, at the Feast of Pentecost, which was the end and closure of their harvest, as was signified both by this oblation, and likewise by that of the two wave loaves, Lev. 23. 17.

The second was paid of Corn, Wine, Oyl, and the Fleece, Dent. 18. 4. Numb. 18. 12. yea, of all things else that the earth brought forth for mans food. Thus their Doctors are to be understood, where they say,

f Moses Egypt.
in Jud. part. 3.
tract. de Theru-
moth, cap. 2.

(f) *Quicquid eduliorum ex terra incrementum capit, obnoxium est primitiis, Therumæ, & decimis.* This they

call, תרומה Theruma, an heave-offering: the Greek renders it, ἀφορισμός, A separation, because this was a consecration, or setting apart of the Lords portion. In allusion unto this, I take S. Paul to have termed himself ἀφορισμένον ἐν εὐαγγέλιον, separated unto the Gospel, Rom.

1. 1. ἀφορισάμενος Ααρῶν, Aaron shall separate the Levites, so the Greek renders it, but the Original is, Aaron shall wave the Levites, Numb. 8. 11. Again, ἀφορίσασθε Separate me

Barnabas and Saul, Acts 13. 2. Drusus delivereth another reason, as hath been said in the Chapter of the Pharisees. But to proceed: the Hebrews called this second payment, not only Theruma, simply, but some-

times (g) Theruma gedola, the great heave-offering, in comparison of that Tithe which the Levites payed

unto the Priests: for that was termed Theruma magna-

sher, the heave offering of the Tithe, Numb. 18. 26.

which though it were one of ten, in respect of that portion which the Levites received; yet it was but one

of an hundred, in respect of the Husbandmans stock, who payed the Levites: and thus was it a great deal

less then the great heave offering, as will presently appear. This (the Hebrews say) the owners were not

bound to bring up to Jerusalem.

The Law prescribed no set quantity to be paid, either

g תרומה גדולה

ther in the *Biccurim*, or in the *Theruma*; but, by tradition, they were taught to pay at least the *sixtieth* part in both, even in those *seven things*, also paid under the name of *Biccurim*, or *first-fruits*, as well as in their heave-offering termed *Theruma*, or *Theruma gedola*.

Thus the *Talmudists* do distinguish the *Biccurim* from the *Theruma gedola*: but in my opinion the *Biccurim* may be contained under *Theruma gedola*; and in truth, both of them are nothing else but the heave-offering of the floor, formerly mentioned out of *Num. 15. 20*. My reasons are these. 1. *Scripture* giveth no such leave to keep any part of their *first fruits* at home; if that could be proved, the distinction were warrantable. 2. *Scripture* doth not limit *first fruits* unto those *seven kinds*, which alone go under the name of *Biccurim*. 3. Themselves confound both members; for in their *Biccurim*, they say, they paid, 1. *Wheat*. 2. *Barley*: In their *Theruma*, they say, they paid *Corn*; as if under *Corn*, *Wheat* and *Barley* were not contained. Some may say, they paid their *Biccurim* in the Ear, while the harvest was yet standing, and their *Theruma* in *Wheat* and *Barley* ready threshed and winnowed. My reasons why it cannot be so, are these: 1. Because then they should pay twice a *sixtieth* part in their corn. 2. Because the corn offered in the sheaf was but a little quantity, and it was offered not at their *Pentecost* when their harvest ended, but at their *Passeover* when their harvest began, *Levit. 23. 10*. Whereas their *Biccurim*, or *first fruits*, were always offered at their *Pentecost*.

But omitting further proofs, I proceed to shew the ground, why in this heave offering of the floor, at least a *sixtieth* part was prescribed: it is grounded upon that of the Prophet *Ezek*. This is the oblation that

g Solom. Tarchi.
Deut. 18. 4.
Item Hieronym.
in Ezek. 45. fol.
260.

תרומה

עין יפה

*Theruma
gnajin iopha.*

תרומה

ביבניה

*Theruma beno-
nith.*

תרומה *

עין רעה

*Theruma
gnajia ragna.*

l Epiphan contr.
Pharis. pag. 11.

m Maimon. in
Baccurim. cap.
4. sect. 16.

that ye shall offer, the sixth part of an Ephah out of an Homer, Ezek. 45. 13. that is, the sixtieth part of the whole, because an Homer containeth ten Ephahs. Hence they took that distinction of these offerings. (g) Some say they gave the fortieth part of their encrease: this because it was the greatest quantity given in this kind of oblations, they termed (h) *Theruma oculi boni*, The oblation of a fair eye: others (though they were not so liberal as the former, yet they might not be reputed niggardly) gave a fiftieth part, and this they termed (i) *Theruma mediana*, The oblation of a middle eye: others, whom they reputed sordid, gave just a sixtieth part, less then which they could not give, this they termed (k) *Theruma oculi mali*, The oblation of an evil eye: so that the payment of these was bounded by the tradition of the Elders, between the sixtieth and the fortieth part: but the (l) Pharisees, that they might be holy above others, made their bounds the fiftieth and the thirtieth part; so that he was reputed sordid with them that paid the fiftieth part; and none liberal except he paid the thirtieth. The manner how these first fruits termed *Biccurim* were paid, is at large set down, Deut. 26. But in time of the Prophets other Ceremonies seem to have been received, of which the Hebrew Doctors say thus: (m) When they carried up their first-fruits, all the Cities that were in a County gathered together to the chief City of the County to the end that they might not go up alone; for it is said, In the multitude of people is the Kings honour, Prov. 14. 28. And they came and lodged all night in the streets of the City, and went not into houses, for fear of pollution: and in the morning the Governor said, Arise, and let us go up to Sion, the City of the Lord our God. And before them went a Bull which had his horns covered with Gold, and

an

LIB. VI. *Their first-fruits, and firstlings, &c.*

223

an Olive Garland on his head, to signify the first-fruits of the seven kinds of fruits. There was likewise a pipe struck up before them, until they came near to Jerusalem, and all the way as they went, they sang, I rejoiced in them that said unto me, we will go into the house of the Lord, &c. Psal. 122. Unto this, and other like manner of solemn Assemblies the Prophet hath reference, saying, Ye shall have a song as in a night when an holy solemnity is kept, and gladness of heart, as when one goeth with a pipe to come unto the mountain of the Lord, Esay 30.29.

The firstling, or first born of man and beast, the Lord challenged as his own, Exod. 13. The ground of this Law was, because God smote all the first-born in Egypt from man to beast, but spared the Israelites; for a perpetual memory of which benefit, he commanded them to sanctifie all their first-born male, unto him. Now the first-born men, and of unclean beasts, were redeemed for five silver shekels of the sanctuary, paid unto the Priests for each of them, Num. 18. 15, 16. Unto this S. Peter alludeth, saying, We are not redeemed with corruptible things, as silver and gold, 1 Pet. 1. 18. The firstlings of clean beasts ought to be sacrificed, their blood to be sprinkled on the Altar, their fat to be burnt for a burnt-offering, and their flesh to return to the Priests.

Observe how God would be honoured by the firstlings of men and cattel; by the first fruits of trees, and of the earth, in the sheaf, in the threshing floor, in the dough, in the loaves. All which teach us to consecrate the first and prime of our years unto the Lord.

CHAP. III.

Of Tithes.

WE are here to enquire : First, *what things* in general were titheable : Secondly, how many *kinds of Tithes* there were : Thirdly, the *time* when each sort of *tithe* began to be *titheable*.

a Vid. Sixtin.
Amama de de-
cimis.

First, their yearly encrease was either *Cattel*, *fruits of the trees*, or *fruits of the land*; of (a) *all these* they payed *tithes*, even to mint, anise, and cumine, *These things they ought not to leave undone*, Mat. 23. 23.

מעשר
ראשון

c Decime pri-
ma necessario
aut à colono ip-
so aut ejus vi-
cario Hieroso-
lymas depor-
tandæ erant.
Sixtin Amama
de decimis.

מעשר מן
המעשר

Secondly, the *sorts of tithes* payed out of the fruits, both of the trees and the land, by the Husbandman, were two, payed in this manner : When the Harvest had been ended, and all gathered, then the Husbandman laid aside his great *Theruma*, otherwise called the *first fruits of his threshing floor*, of which it hath been spoken in the *Chapter of first fruits*. This being done, then out of the remainder he paid a *tenth part* unto the *Levites*, and this they termed (b) *Magnascher rischon*, the *first tithe*, Tob. 1. 7. This was always paid in kind, and as it seemeth to me, it was not brought up to *Jerusalem* by the husbandman, (c) others think otherwise) but payed unto the *Levites* in the several *Cities of tillage*, Neh. 10. 37. out of this *first tithe* the *Levites* paid a *tenth portion* unto the *Priests*; this they termed (d) *Magnascher min kammagnascher*, the *tithe of the Tithes*, Neh. 10. 38. and *Decima sanctitatum*, the *tithe of holy things*, 2. Chron. 31 6. this the *Levites* brought up to the house of God, Neh. 10. 38. When the *Levites* had paid this *tenth portion* unto the *Priests*, then the *Levites* and their *Families* might

might eat the remainder of the first tithe in any place, even out of *Jerusalem*, Num. 18. 31.

This first tithe being paid, the Husbandman paid out of that which remained a second tithe; this the Husbandman might pay in kind if he pleased, or if he would, he might by way of commutation pay the worth thereof in Money; but when he payed in Money, he added a fifth part; so that when in kind was *ten in the hundred*, that changed into Money, was *twelve in the hundred*. This the Husbandman brought up unto *Jerusalem*, and made a kind of Love-feast therewith, unto which he invited the *Priests* and *Levites*, only every *third* year he carried it not to *Jerusalem*, but spent it at home within his own gates, upon the *Levites*, the *Fatherless*, the *Widows*, and the *Poor*, Deut.

14. 18. (a) They reckoned their third year from the *Sabbatical* year, on which the Land rested: So that the first and second Tithe was payed by the Husbandman the *first*, *second*, *fourth*, and *fifth* years after the *Sabbatical* year: but upon the third and sixth years only, the first Tithe was paid to the *Levites*, and the second was spent at home. Hence in respect of the *kinds*, this is called (b) *Magnascher scheni*, the second tithe, Tobit. 1. 7. in respect it was paid to the poor every third year: it is called (c) *Magnascher gnani*, *αλωχοδινδαυ*, the poor mans tithe, and (d) *Magnascher schelisch*i, the third tithe, Tob. 1. 1. On those years on which it was carried up to *Jerusalem*, it ought of necessity to be eaten within the Court of the Temple, Deut. 14. 26. and by the third tithe, vve are to understand the poor mans tithe on the third year, vvhich year is termed an year of tithes, Deut. 26. 12.

They likewise tithed their Cattel. Of their bullocks, and their sheep, and all that passed under the rod, the tenth

a *Moses Kotfen*
tract. de deci-
ma secundo.
f. 199.

מעשר ב
שני
מעשר c
עני
מעשר d
שלישי

was holy to the Lord, Lev. 27. 32. Some Expositors understand by this phrase of *passing under the rod*, that all Cattle are *titheable* which live under the *custody of a keeper*, as if there were allusion to the *Shepherds staff*, or *keepers rod*, which they use in keeping their Cattel. The *Hebrews* more probably understand hereby, the manner of their *decimation* or *tithing* their Cattel, which was as followeth. (d) *He that hath Lambs (or Bullocks) thus separateth his tenth, he gathereth all his Lambs, and all his Bullocks into a fold, to which he maketh a little door, that two cannot go forth together; their dams are placed without the door, to the end, that the Lambs hearing them bleating, might go forth one after another in order. Then one beginneth to number with his rod, one, two, three, &c. and the tenth which cometh forth, whether it be male or female, perfect, or blemished, he marketh it with a red mark, saying, this is for tithe. At this day the Jews, though they are not in their own Country, neither have any Levitical Priesthood, yet those who will be reputed religious among them, do distribute in lieu of tithes, the tenth of their increase unto the poor, being perswaded that God doth bless their estates the more: for their usual Proverb is, (e) Thregnasher, bisebbil sche thegnasher; that is, Pay tithes, that thou mayest be rich.*

d Solomon Iar-
chi, Lev. 27. 32.
de Maimon. de
primogen. c. 7.
Sect. 1. 5.

תעשר
בשביל
שתעשר

The time of the year from which they reckoned tithes, was different. For (f) *beasts* they counted the year from *Elul* to *Elul*, that is, from *August* to *August*, (g) for *Grain, Pulse, and Herbs* from *Tisri* to *Tisri*, that is, from *September* to *September*: for the *fruit of Trees*, from *Schebat*, to *Schebat*, that is, from *January* to *January*.

f Talmud. tract.
de novo anno ad
initium Buxtorf.
Synag. Jud.
c. 12.
g Moses Kotsen.
in præcep. af.
firm. 136.

In this Synopsis following (which *Sixtinus Amama* hath taken out of *Scaliger*) the manner of *Israels* tithing is set down.

The

The Husbandman had growing

| | |
|------|---|
| 6000 | Bushels in one year. |
| 100 | Bushels was the least that could be paid by the Husbandman to the <i>Priests</i> for the first fruits of the threshing floor. |
| 5900 | Bushels remained to the Husbandman, out of which he payed two Tythes. |
| 590 | Bushels were the first Tithe to the <i>Levites</i> . |
| 59 | Bushels the <i>Levites</i> paid the <i>Priests</i> , which was called the <i>Tithe of the Tithes</i> . |
| 5310 | Bushels remained to the Husbandman, out of which he paid his second tithe. |
| 531 | Bushels were the second Tithe. |
| 4779 | Bushels remained to the Husbandman as his own, all being paid. |
| 1121 | Bushels are the sum of both Tithes joyned together, which is above a sixth part of the whole, namely <i>nineteen</i> out of an hundred. |

We are to know moreover, that through the corruption of the times, in the time of *Hezekiah's* reign, Tithes began generally to be neglected, insomuch that then *Overseers* were appointed to look to the true payment thereof, 2 *Ch.* 31. 13. Notwithstanding partly through the *negligence* of the *Overseers*, partly through the *covetousness* of the people, about one

h Moses Kotsen.
fol. 159. col. 3.

i Moses Kotsen.
ibid.

hundred thirty years before our Saviours *Incarnation*, corruption so prevailed, that the people in a manner neglected all tithes, yea none or very few payed either their first, second, or *poor mans tithe*, only they paid the great heave-offering. Justly for this reason (saith (h) Moses Kotsensis) in the days of John the Priest, who succeeded Simeon the just, (I take it he meaneth *Johannes Hyrcanus*) their great Court, termed their *Sanhedrim*, made a Decree, that more faithful Overseers should be appointed for the Tithes. At this time many things became questionable, whether they were tithable or no; whence the high Court of their *Sanhedrim* decreed, that in the things doubtful (which they termed דמאי *Demai*) (i) though they paid neither first, nor *poor mans tithe*, yet they paid a second tithe, and a small heave-offering; namely, אחד ממאה one part of an hundred: Mint, Anise and Cummine, seemeth to have been of these doubtful things; in which, though their decree of the *Sanhedrim* required but one in the hundred, yet the Pharisees would pay a just tenth, Mat 23.23. and hence it is that they boasted, They gave tithes of all that they possessed, Luke 18. 12. In which they outstripped the other Jews, who in these payments took the liberty granted them by the *Sanhedrim*.

CHAP. IV.

Of their Marriages.

IN this Chapter of their Marriages, we are to consider: First, the distinction of their wives. Secondly, the manner of their betrothings. Thirdly, the rites and ceremonies of their Marriage. Lastly, the form of their Divorce. The Patriarchs in the Old Testament had many

many of them, *two sorts of Wives*: both of them were reputed lawful, and true wives, and therefore the Children of both were accounted legitimate. The Hebrews commonly called the one נשׂים *Naschim*, Primary-wives, Married with nuptial Ceremonies and Rites requisite. Some derive the word from נשׂח *Nascha*, *Oblitus fuit, quasi Obliviosa dicta*, because for the most part, *womens memory is not so strong as mens*: but they think not amiss, who say that women are so called from oblivion, or forgetfulness, because the Fathers family is forgotten, and in a manner extinct in their daughters when they are married. Hence proceeds that common saying of the Hebrews, (a) *Familia matris non vocatur familia*: and, for the contrary reason, a male child is called זכר *Zacar*, from his memory, because the memory of the Father is preserved in the (b) Son, according to that speech of Absolom, *I have no Son to keep my name in remembrance*, 2 Sam. 18. 18.

The other sort of Wives they call (c) *Pillagachim*, secondary wives, or half wives; the English translates them *Concubines*, and that not unfitly, for sometimes the Hebrew word itself denoteth an infamous *Strumpet*, or common Harlot.

The differences between these *Concubines*, and the chief or primary wives, are many. I. A disparity in their authority, or household government: the Wife was as Mistress, the Concubine as an hand-maid or servant. She had only *Jus tori*, a true and lawful right unto the marriage bed, as the chief Wife had; otherwise she was in all respects inferiour. And this appeareth in the History of Sarah and Hagar. Secondly, the betrothing was different: the chief Wife at her Espousals received from her Husband certain Gifts and Tokens, as Pledges and Ceremonies of the Contract. Thus Abraham.

a נשׂים

אין אין

נשׂים

נשׂים

Aben Ezra.

Num. 12.

b Eandem proli
mascula ratio-
nem habitam

apud Grecos te-
statur Euripides.

Στόλοι γὰρ
δικῶν παῖδες
ἀστεινέες.

c נשׂים

Uxor secunda-
ria vocem com-
positam esse ai-
unt ex נשׂים Di-
videre & נשׂים
uxor, quasi uxor
divisa & dimi-
dia.

ד תדון לו כ'
 ע' ע' ל' ח' ס' פ' ל' ו'
 א' נ' א' ע' ד' נ' ו' א'
 ג' ע' ד' ו'. Hom.
 Iliad. 6. vid.
 etiam Suid. in
 Eδία.
 e D. Kimchi
 2 Sam. 5. 13.

פ' ש' נ' י'
 partem duorum.

kams steward, who is probably thought to be *Eliezer*, (of whom we read, *Gen. 15. 2.*) gave in *Isaacs* name unto *Rebecca*, *jewels of silver. and jewels of gold, and raiment*, *Gen. 24. 55.* This custom was in use also among the *Grecians*, who calleth these gifts *ἑδνα*. (e) Moreover the *chief Wife* likewise received from her husband a bill of writing, or *matrimonial* letters, whereas the *Concubines* received neither such gifts, nor such letters. Thirdly, only the children of the *chief wife* succeeded the father in his inheritance; the children of the *Concubines* received gifts or legacies: *Abraham* gave all his goods to *Isaac*, but unto the sons of the *Concubines* which *Abraham* had, *Abraham* gave gifts, *Gen. 25. 5, 6.* And here, by the way, we may take notice, that the first born by right of *primogeniture*, received a double portion of his fathers goods: the father shall give him a double portion of all that he hath, for he is the first of his strength, *Dent. 21. 17.* Unto this custom the *Prophet Elisha's* speech alludeth, when he prayeth *Elijah*, that his spirit might be double upon him, *2 King. 1. 9.* that is, that he might have a double portion of his spirit, in comparison of the other *Prophets*, or rather the sons of the *Prophets*, amongst whom he obtained the place of an *elder Brother*, and therefore prayeth for the right of *primogeniture*: so that we are not to understand him, as if he did ambitiously desire a greater measure of the spirit than rested upon his *Master*, but that he desired to excel the other remaining *Prophets*, unto whom afterward he became a father. The (f) *Hebr.* phrase is in both places the same. Secondly, in their *betrothing* we are to consider, 1. The distance of time between the *espousals*, and the confirmation of their marriage, which some have conceited to have been a full year, at least ten months; and this they observe from *Rebecca*, her brother and mothers an-

answer unto *Abrahams* servant, desiring that the Maid might not depart presently, but remain after the Espousals at least ten days, *Gen. 24. 55.* Which Text they interpret (g) *ten months*, understanding thereby that which elsewhere is phrased (h) *a year of days*, *g Onkelos & R. Solomon.*
Gen 41. 1. But if we should yield this interpretation (although our *English* at least *ten days*, is more agreeable unto the *Septuagint* and the *Original*) yet it followeth not, that this time was craved for the fulfilling of any prescribed distance between the Espousals and the Marriage, but rather it implieth the tender affection of the mother towards her daughter, as being loath so suddenly to part with her. Notwithstanding, it is not unlikely, that there was a competent distance of time between the first affiancing, and the confirmation of the marriage, though not prescribed, or limited to any set number of days, weeks, or months. The second thing considerable in their betrothing, is to enquire the manner of their contracting, which might be done in *Israel* three ways. First, (i) *כנסת או*
 By peice of money. Secondly, By writing. Thirdly, By *כשטר או*
 copulation, and all these in the presence of witnesses. By *כניאת*
 a peice of money, though it were but a farthing, or the *יכולין*
 worth thereof, at which time the man used this, or the *כערים*
 like form of words; (k) *Lo thou art betrothed unto* *Moses Kotsen. fol. 124.*
me: and he gave her the money before witnesses. By *הדיאת*
bill, and then he wrote the like form of words; *בקושטלי*
thou betrothed unto me, which he gave her before witnesses; and it was written with her name in it, else it was no betrothing. By copulation, and then he said likewise, *Lo thou shall be betrothed unto me by copulation*, and so he was united unto her before two witnesses, after which copulation she was his betrothed wife. If he lay with her by way of fornication, and not by the

name

name of betrothing; or if it were by themselves, without the fore-acquainting of Witnesses, it was no betrothing: however he might not lye with her the second time, before the Marriage was accomplished. And though the betrothing might be any of these three ways, yet usually it was by a peice of Money; and if they would, they might do it by writing, but betrothing by copulation was forbidden by the wise men of Israel, and who so did it was chastised with rods: howbeit the betrothing stood in force. These solemnities in betrothing were performed by the man and woman under a Tent or Canopy made for the purpose, called in their language (l) Chuppa, a Tabernacle or Tent: to this the Psalmist alludeth, Psal. 19. 4, 5. In them hath he set a Tabernacle for the Sun, which as a Bridegroom coming out of his Chamber rejoiceth as a strong man to run a Race.

חופה
Elias Thisbit.

כ"ח
חלול
חלולים

Thirdly, the Rites and Ceremonies of their Marriage were performed in the assembly of ten men at least, with blessings and thanksgiving unto God, whence house it self was called (m) Beth hillulah, the House of praise, and their marriage song (n) Hillulim, praises. The Bridegrooms intimate friends which accompanied him and sung this Epithalamium or marriage song, were termed ילדי חמרת הכלה, Children of the Bride-chamber, Mat. 9. 15. Such I conceive those thirty companions to have been vvhich Sampson associated to himself, Jud. 14. 11. The form of this praise or blessing is at large described by Genebrard, and the sum thereof is this: The cheif of these companions taketh a cup, and blesteth it, saying, Blessed art thou, O Lord our God, the King of the world, which createst the fruit of the vine: afterward then he saith, blessed be the Lord our God the King of the world, who hath created man after his own Image, according to the

the image of his own likeness, and hath thereby prepared unto himself an everlasting building, blessed be thou, O Lord, who hast created him. Then followeth again, Blessed art thou, O Lord our God, who hast created joy and gladness, the Bridegroom and the Bride, charity and brotherly love, rejoycing, and pleasure, peace and society: I beseech thee, O Lord, let there suddenly be heard in the Cities of Judah, and the streets of Jerusalem, the voice of joy and gladness, the voice of the Bridegroom and the Bride: the voice of exultation in the Bride-chamber is sweeter than any feast: and children sweeter then the sweetness of a song: and this being ended, he drinketh to the married couple.

This custom of praising God at such times was not needless or superfluous, for the fruit of the womb was expected as a special blessing from God, and so acknowledged by them in that saying, that four keys were in the hand of him who was the Lord of the whole World, which were committed neither to Angel nor Seraphim; namely (o) *Clavis pluvie, clavis cibationis, clavis sepulchrorum, & clavis sterilitatis.* Concerning the key of Rain, thus speaketh the Scripture, The Lord will open to thee his good treasure, Deut. 28. Concerning the key of food, thou openest thy hands Psal. 145. Concerning the key of the grave, when I shall open your sepulchres, Ezech. 37. Concerning the key of barrenness, God remembred Rachel, and opened her womb, Gen. 30. Whereby is intimated, that these four things God hath reserved in his own hand and custody: namely, Rain, Food, the raising of our Bodies, and the procreation of children.

The time of the marriage feast appeareth clearly to have been usually (p) seven daies. Sampson continued his feast seven days, Jud. 14. 10, 11. And of this seven days feast, (q) Divines do understand that speech of

Hh

Labans

מפתח

מטרא

מפתח

פרנסה

מפתח

קבריא

מפתח

עקדתא

Targum Hier.
Gen. 30. 21.

p Vid. This bit. in

יהו

q August. quest.
super Gen. 88.

בעל
משתה

f Αεχλε-
καιϞ.

מול טוב
Stukius de con-
viv. l. 2. c. 3.

■ Munster.
Gen. 30.

x Non est tibi
ulla herba infe-
rius cui non sit
Mazal infirma-
mento, & ferit
ipsam to Ma-
zal, & dicit ei,
Cresce.

Labans unto Jacob, concerning Leah, fulfill her week, and we will also give thee this, Gen. 29. 27. in which speech, it is thought that Liban did desire Jacob, not to reject and turn away Leah, but to confirm the present marriage, by fulfilling the usual days of her marriage feast. From this Custom, together with the practice of Joseph, mourning seven days for his father, Gen. 50. 10. arose that usual proverb among the Jews, *Septem ad convivium, Septem ad luctum*. The chief governour of the feast was called (r) Baal mischte; which name is fitly expressed by being called the (s) ruler of the feast, Job. 2. 9. The modern Jews in Italy, when they invite any to a marriage feast, use this form of words, *Such a one, or such a one-entreateth you to credit his daughters marriage with your presence at the feast, &c.* Then he that is invited replieth, *Mazal tob*: which some interpret to be the wishing of good luck in general; but I rather think, that hereby was wished to the married parties, a special blessing in the procreation of children: whence the wedding ring, given unto the Bride-wife had (u) this inscription or posie, *Mazal tob*; and the Hebrews called the Planet Jupiter, *Mazal*, whose influence they thought to be of great efficacy or force for generation: but in truth, *Mazal* signifieth any other Planet or Star in the Heaven, according to that Hebrew Proverb, (x) *There is no herb in the earth, which hath not a Mazal or Star in the Firmament answering it, and striking it, saying, grow.* Now *tob* signifies good; so that the phrase soundeth as much as, *be it done in a good hour, or under a good Planet.* At the time of the marriage also, the man gave his wife a dowry bill, which the Scrivener wrote, and the Bridegroom paid for, whereby he endowed his Spouse, if she were a Virgin, with 200 Deniers, (that is

fifty

fifty shekels) and if she had been married before, with an hundred *Deniers*, that is, twenty five shekels, and this was called the *root* or *principal of the dowry*: the dowry might not be less, but more, so much as he would, though it were to a talent of gold. There is mention of a contract between *Tobias* and *Sarah*, and that was performed, not by a *Scrivener*, but by *Raguel*, the womans father; where we may observe, that before the writing of this bill there was a giving of the woman unto her husband. The form of words there used is, Behold, take her after the law of Moses, *Tobit. 7.*

14. A Copy of this Dowry bill is taken by *Bertram* out of the *Babylon Talmud*. The words thereof are thus: (y) Upon the sixth day of the week, the fourth of the month *Sivan*, in the year five thousand two hundred fifty four of the Creation of the World, according to the computation which we use here at *Massilia*, a City, which is situate near the Seashore, the Bridegroom Rabbi *Moses*, the son of Rabbi *Jehuda*, said unto the Bridewife *Clarona*, the daughter of Rabbi *David*, the son of Rabbi *Moses*, a Citizen of *Lisbon*; Be unto me a wife according to the law of Moses and Israel; and I according to the word of God, will worship, honor, maintain, and govern thee according to the manner of the husbands among the Jews, which do worship, honor, maintain, and govern their wives faithfully. I also do bestow upon thee the dowry of thy Virginity, 200 *Deniers* in silver, which belong unto thee by the law: and moreover, thy food, thy apparel, and sufficient necessities; as likewise the knowledg of thee, according to the custom of all the earth. Thus *Clarona* the Virgin rested and became a wife to Rabbi *Moses*, the son of *Jehuda*, the Bridegroom.

After the Marriage was finished, then the wife might challenge from her Husband three things as

*y Talmud. Bab.
vid. Buxtorf.
Grammatic.
Chald. p. 389.*

debt. 1. Food. 2. Apparel. 3. Cohabitation, or the right of the bed; which they note from *Exod. 21.10.* where it is said, if he take him another wife, *her food, her raiment, and her duty of marriage shall he not diminish.* And unto this the *Apostle* alludeth, calling it, *Due benevolence, 1 Cor. 7.3.*

The Wife, when she was first presented unto her Husband, covered her Head with a *Veil*, in token of *subjection.* *Rebecca* took a *Veil*, and covered her self, (*Gen. 24.65.*) and for this cause (namely in sign of *subjection*) ought the woman to have power on her head, *1 Cor. 11.10.* Where by *Power* the *Apostle* understandeth a *veil.* Do any ask the question, why he should denote this *Veil* by the name of *Power*, especially seeing it was in token of *subjection*? The *Apostle* being an *Hebrew* of the *Hebrews*, might have respect to the *Hebrew* word (2) *Radid*, signifying a *Veil*, vvhich cometh from the root *Radad*, to bear *Rule and Authority*, and so might use the *Greek* vvord, signifying (a) *power* in the same sense as the *Hebrews* did. And, in truth, what was this *subjection* to the Husband but a kind of *power* and *protection* derived unto the *Wife*, in comparison of her former state, being a *Virgin*? and therefore in case her Husband vvvas jealous of her, amongst other tokens of sorrow, she vvvas commanded to stand at her tryal vvith her *head uncovered, Numb. 5.18.* intimating thereby, that if she could not then clear her self, she vvvas from thence forvvvard deprived of all *power*, vvvhich heretofore she enjoyed by the means of her Husband.

After the marriage vvvas finished, sometimes there vvvas permitted a *Bill of Divorce*: this the *Hebrews* called (b) *Sepher Kerithuth*, a *Bill of cutting off*, because the vvoman is by this means cut off from her *Husbands family.* (d) *Ten things* were thought requisite as the *Root* and

רדד

Velamen mulieris. à verbo רדד Subjectit. a Εξουσία.

בלא רדד

Sive Radid. εἰς ἐξουσία Sic ego interpretor verba Maimon. in *Sot. 1a. c. 3. sect. 5.*

ספר

כרתות

Græce βιβλίον

or Στοιχείον

d Maimon. de

di vort. c. 1. sect. 1.

and foundation of a divorce. 1. That a man put her not away but of his own will. 2. That he put her away by writing, not by any other thing. 3. That the matter of the writing be to divorce her and put her away, out of her possession. 4. That the matter of that divorcement be between him and her. 5. That it be written by her name. 6. That there be no action wanting, after the writing hereof, save the delivery of it unto her. 7. That he give it unto her. 8. That he gave it her before Witnesses. 9. That he give it her by the law of divorces. 10. That it be the husband or his deputy that delivereth it unto her. The form or Co-

py of this bill of divorcement vvas as it follovveth (e)
 Upon such a day of the Week, such and such of the Month
 N. such or such an year of the Creation of the World, ac-
 cording to the computation which we use here in this City
 N. scituate near the River N. that I of the Country of N.
 the son of Rabbi N. of the Country N. But now I dwel-
 ling in such or such a place, near such and such a River
 have desired of my own free will, without any co-action,
 and have divorced, dismissed, and cast out thee, thee I say
 thee my Wife N. of the Country of N. the daughter of
 Rabbi N. dwelling in such and such a Country, and dwel-
 ling now in such and such a place, scituate near such and
 such a River, which hast been my Wife heretofore, but now
 I do divorce thee, dismiss thee, and cast thee out, that thou
 mayst be free, and have the rule to thy self, and to depart
 and to marry with any other man whom thou wilt; and let
 no man be refused by thee for me, from this day forward
 for ever. Thus be thou lawful for any man, and this shall
 be to thee from me a bill of separation, a bill of di-
 vorce, and a letter of dismissal, according to the Law of
 Moses and Israel:

N. the son of N. witness.

N. the son of N. witness.

This,

e Hæc forma.

reperitur apud

Mosem Kotsen-

sem. fol. 133.

Aliud exemplar

ibidem habetur.

It. in Mose Æ-

gyptio. part 2.

fol. 49. unde de-

sumpta est hæc

testium subscrip-

tio quam appo-

suimus.

f. Solomon. Far-
chi. Hof. c. 1. 10.
g. Maimon. de
divort. cap. 11.
sect. 18.

This bill was written by a (f) Scrivener, or publick Notary. And (g) furthermore, a woman being divorced, or otherwise a widow, it was not lawful for her to marry again, till she had tarried ninety days, besides the day of her divorce, or of her husbands death, and her last espousals: to the end it might be known, whether she were with child or no, and that there might be proof, whether it were the seed of the first husband, or of her second.

It was a common custom among the Romans about the time of our Saviours birth, even for the women to divorce their husbands, and to marry again at their pleasure. Of this, Heathen Authors speak:

— Sic fiunt octo mariti,
Quinque per autumnos.

Juvenal. Satyr 6. verse 230.
Et nubet decimo jam Thelesina viro.
Martial. lib. 8.

h. Senec. 3. de
Benef. 16.
i. Plutarch, in
Alcibiade.

(h) Non consulum, sed maritorum numero annos suos computant, &c. The Bill tendred by the woman, was termed (i) ἑσπυαλα διατάξεις, letters of forsaking; not letters of cutting off, or putting away. This same practise was in use also among the Hebrews. Hence is that saying of our Saviour: If a woman shall put away her husband, and be married to another, &c. Mark 10. 12. Now although, at that time, humane laws forbad not the marriages renewed with others upon such divorces, yet Gods law condemned both such divorces, and such marriages, and, before God, persons marrying after such divorcements were reputed digamites, that is, to have two husbands, or two wives. For this reason, a Minister above others is commanded to be μιᾶς γυναῖκος ἀνὴρ; The Husband of one wife, 1 Tim. 3. 2. And the woman, she is commanded to be ἑνὸς ἀνδρὸς γυναῖκα, The wife of one husband, 1 Tim. 5. 9. In which text, second marriages
Cin

(in case of the Husbands or Wives death) are no more forbidden, than the Poet forbade them in the like phrase.

Unico gaudens mulier marito.

Horat. Carmin. 3. 14.

Note in the last place, that among the Jews the Bride-woman also brought a dowry to her Husband; it was sometimes more, sometimes less; it was called by the (k) Rabbins נדunia *Nedunia*: Raguel gave with his daughter Sarah half his goods, servants and cattle, and money, Tob. 10. 10. k Elias Thibit. It. Solom. Jan. chi. Gen. 31. 15.

CHAP. V.

Of their Burials.

AT the time of a mans death, before his Burial, many Ceremonies were observed. First, the next of the kin closed the eyes of the deceased body. Joseph shall put his hands upon thy eyes, Genes. 46. 4. This was likewise practiced both by the Romans and the Grecians.

Ille meos oculos comprimat, Ille tuos. Ovid.

Ὁὐκ ἐκείνην καὶ τὸν οὐκ ἐκείνην, Homer Iliad. 11.

Secondly, they washed the body being dead. Tabitha died, and when they had washed her, they laid her up in an upper-chamber, Act. 9. 37. The baptismation or washing at such a time was threefold. The first was βαπτισμὸς ἐν ὕδατι, Eccles. 34. 26. A washing from the pollution contracted by the touch of a dead carcass; so that if haply any ignorantly and unawares became thus unclean, then was he by a kind of washing to be made clean again. The second was βαπτισμὸς ἐν ὕδατι, a baptismation or washing of the dead corps it self. Thus Tabitha was washed:

washed: neither is the word βαπτισμός, unusually applied to common washings, as Mar. 7. 4. we read of the washing of cups, pots, vessels, tables, the Greek is βαπτισμός. The first of these washings was proper to the Jews: this second in use with Jews, (a) Christians, and (b) Heathens: the third (which was βαπτισμός νεκρῶν καὶ νεκρῶν) a baptism for the dead, 1 Cor. 15. 9. proper to some amiss-led Christians. It may be demanded, what manner of Baptism this was? with submission of my judgment, I understand this place with S. Ambrose of a Sacramental washing, applied unto some living man in the name and behalf of his friend, dying without Baptism, out of a superstitious conceit, that the Sacrament thus conferred to one alive, in the name of the deceased, might be available for the other dying unbaptized. As if the Apostle did wound those superstitious Corinthians with their own quills, and prove the Resurrection of the dead from their own erroneous practice, telling them in effect, that their superstitious Custom of baptizing the living for the dead, were vain and bootless, if there were no Resurrection; and therefore the Apostle useth an emphatical distinction of the persons, in the next immediate verse, saying, why are we also in jeopardy every hour? He inferreth the Resurrection by force of a double argument; the first drawn from their superstitious baptism for the dead: the second, from the hourly jeopardy and peril wherein we, that is, himself and other Christians are, so that as that Father noteth, the Apostle doth not hereby approve their doing, but evinceth their hope of the Resurrection from their own practice, though erroneous. That there was (d) Vicarium tale Baptisma (as Tertul-
lian calleth it) in use among the Marcionites, is evident,

a Tertulian.
Apolog. c. 47. It.
Euseb. hist. lib.
7. c. 17.

b Corpusque lavant
frigentis & ungunt. Virg.
lib. 6. Æneid.

c Ambros.
1 Cor. 16. 29.

d Tertul. lib. de
resur. carnis.

dent, yea, and amongst the (e) *Cerinthians* also: the manner thereof is thus described; (f) *When any Catechumenist died, some living person placed under the bed of the deceased, they came unto the deceased party, and asked him whether he would be baptized? then he replying nothing, the party under the bed answered for him, saying, that he would be baptized: and thus they baptized him for the dead, as if they acted a play upon the Stage.*

The third ceremony used by the Jews towards the dead party, was the embalming of the corps, which for the main thereof, it is probable, they learned from the *Egyptians*, for we find *Joseph* to be the first that practiced it, *Gen. 50. 2.* The Egyptian manner of embalming was thus: (g) they took out the bowels of the dead, they cleansed them and washed them with the wine of Dates, and after that again with odours: then filled they the bowels with pure Myrrhe beaten, and Cassia, and other Odours (except Frankincense) and sewed them upon. After this they seasoned the corps hidden in Nitre seventy days, not longer: after seventy days they washed the corps, and wrapped it in fine linnen cloath gummed, which gum the Egyptians often used instead of glew. The Greeks termed it *τερεξευειν*. And the use thereof was for the preservation of the body, that it might not putrifie; and therefore when the Funeral Obsequies were not long delayed, they used another kind of embalming, namely, an external and outward application of Spices and Odours, without the unbowelling of the corps. This the Greeks termed (h) *εταριάζειν*. This was used toward our Saviour Christ, *John 19. 40.*

Sometimes they did use to burn the corps, preferring only the bones in some urn or Pitcher, *Amos 6. 10.* But commonly they interred the whole body, and buried it in the earth. The ancient Jews if they

e Epiphan. de Cerinthian. heres. 28.

f Chrysost. 1 Cor. 15.

g Herodot. Euterp.

h Usurpatur tamen τὸ ἐταριάζειν in scripturis, lata significatione, ad denotandum utramque condituram.

Ita ἐταριάζειν occurrit. Gen. 50. 26 pro eo, quod in Hebræo

Et aromatibus condiderunt.

ראמוה
ער שש
Talmud. Seder.
Nezikin Bava
Bathra. cap. 6.

קבר
מערה

סמי
גלל

זכרון
לבוכה
Memoria ejus
fit in benedi-
ctione.

גשמתה
תחא צריה
בגן עדן
אא מלה
Sheindler in
גלל

received not from their Ancestors, then would they purchase a *burial place* themselves, for the burial of them and their family. The form of that place was thus: It was a *vault* hewed out in a rock, (*i*) six cubits long, and four broad, in which eight other cells or lesser holes (or as some say, thirteen) were made, as so many distinct receptacles, or *tombs* for the dead bodies to be laid in: as often as they buried any, they were wont to roll a great stone to the mouth of the cave. The cave or vault it self they termed from the act of burial, (*k*) *Keber*, which signifieth a place of burial, or from its form, (*l*) *Magnara*, a den or cave. These several cells or receptacles in which the body was laid, they called (*m*) *Cucim*, graves, *tombs*: and the stone they named (*n*) *Golel*, a rolling stone. This giveth great light to that in the Gospel, *Joseph* took the body of *Christ*, and wrapped it in a clean linnen cloth, and put it in his *new tomb*, which he had hewn out in a rock, and rolled a great stone to the door of the Sepulchre, Mat. 27. 59, 60. These caves or vaults the wealthier sort would paint, garnish, and beautifie at the mouth or entrance of them: hence cometh that phrase, *Spulchra dealbata*, painted tombs. As often as they had occasion to mention or speak of any friend deceased, they used that in the Proverbs, *The memory of the just is blessed*, Prov. 10. 7. Hence the Rabbies, in their quotations of any worthy Author deceased, usually subjoyn this honourable commemoration, *Benedictæ memoriæ*, N. (*o*) *Such or such a one of blessed memory*.

But their usual Epitaph or Inscription upon their Sepulchres, was, (*p*) *Let this soul be bound up in the Garden of Eden, or in the bundle of the living, Amen, Amen, Amen, Selati.*

The

The latter *Jews* have been strangely conceited concerning the place of burials, and are perswaded, that if an *Israelite* be buried in any strange country, out of the Promised Land, he shall not be partaker so much as of Resurrection, except the Lord vouchsafe to make him *hollow passages* under the earth, thorow which his body by a continual volutation and rolling, may be brought into the land of *Canaan*. The ground hereof is taken from the charge of *Jacob* unto his son *Joseph*, that he should not bury him in the land of *Egypt*, but in *Canaan*. (q) For which charge they assign three reasons. *First*, because he foresaw by the spirit of Prophecy, that the dust of that land should afterwards be turned into lice. *Secondly*, because those who died out of the holy Land should not rise again without a painful rolling and tumbling of their bodies thorow those hollow passages. *Thirdly*, that the *Egyptians* might not idolatrously worship him.

They made a feast at their burials, which is stiled *The bread of men*, *Ezek.* 24. 17. And a *cup of consolation*, *Jer.* 26. 7. because it was administred to comfort those that were sad of heart. It much resembled the *Roman Silicernium*.

From those two places last quoted, we may observe, that at the burial of their friends, they used these ceremonies which follow; some to *testifie*, some to *augment* their grief. 1. *Cutting themselves*, that is, wounding or cutting any part of their body, with any kind of Instrument. (r) This practice was learned from the *Heathens*, who were wont not only to scratch their face, but to punch and prick certain parts of their body with a needle, and then cover it over with ink, which they used as a special ceremony in their

q Solom. Iar-
chi. Gen. 47. 29.

r Gentes, quas-
dam corporis
partes acu vul-
nerabant, vel
alias incide-
bant, atramen-
tumque super
ponebant, quod
in cultum de-
monum suorum
fiebat, præcipi-
tur ergone ullo
pacto sicut
gentes ferirent
carnes suas;
quemadmodum
sacerdotes Cy-
beles & deæ
Sororum, ut re-
fert Lucianus
P. Fag. Deut.
14. 1. Unguibus
ora soror fa-
dans & pecto-
ra pugnis Vir.
lib. 4. Æneid.

¶ *Seclis fratri
imposuere ca-
pillos. Ovid.
Met. 3.*

t D. Kimchi &
Aben Ezra P.
Fag. Le. 14. 45.
¶ Scissaque Po-
lyxena pallā.
Juvenal. Satyr.
10.
x Majoris et a-
tis funera ad-
rubam proferre
solebant : mino-
ris verò atatis
ad tibias. Ser-
vius *Æneid.*
lib. 5.
y Tibia cui te-
neros suetum
adducere ma-
nes. Lege
Phrygum mastu-
Staius. Theb.
lib. 6. ver. 121.

superstitious worship, and therefore it is forbid, *Dent.* 14. 1. Secondly, making themselves bald, which was done divers manner of ways ; either by shaving their hair, or plucking it off with their hands, or by impoisoned plaisters to make it fall off. Other Nations were wont to shave off (*f*) the hair of their head, and to offer it in the behalf of the dead : they did sometimes shave their cheeks, sometimes their eye-lids: and this also, being an *Heathenish* custom, was likewise forbidden in *Israel*, *Dent.* 14. 1. Thirdly, going bare headed, that they might cast dust or ashes upon their heads, signifying thereby that they were unworthy the ground on which they went. Fourthly, going bare-footed, for their greater humiliation. Fifthly, the covering of their lips, for that was a special sign of sorrow and shame, *The Seers shall be ashamed, &c.* they shall all cover their lips, for they have no answer of God, *Mich.* 3. 7. If it be demanded, how they covered their lips ? It is thought they did it (*t*) by casting the skirt of their cloak, or garment over them. Sixthly, (*u*) renting their cloaths. Seventhly, putting sackcloth about their loyns, *Gen.* 37. 34. These were general tokens of grief, used upon all extraordinary occasions of sorrow. Two other there were, more proper to burials, to augment their grief. First, minstrels, who with their sad tunes inclined the affections of the people to mourning. (*x*) Of these there were two sorts : Some playing on pipes, others founding trumpets. At the funeral of Noblemen, or old men, they used a trumpet : at the funeral of the common people, or children, they used a (*y*) pipe. In this respect it is said ; *That Jesus, when he raised Jairus his daughter, cast out the minstrels, Mat.* 9. 23. Secondly, women hired to sing at burials for the same purpose, and likewise by out-ward

ward significations of sorrow, to move the company, and more strongly to affect them, *Call for the mourning women, &c. and send for skilful women*, Jer. 9. 17. These the Romans called *Præficas*, *quasi in hoc ipsum præfectas*, Chief or skilful mourners.

C H A P. VI.

Of their Oaths.

THe manner of swearing was sometimes by lifting up their hands towards heaven; Abraham said to the King of Sodom. *I have lifted up my hand unto the Lord*; that is, I have sworn, that I will not take from a thred, even to a shoe-latchet, Gen. 14. 22. Unto which custom the Psalmist seemeth to allude, *Psal. 106. 26. He lifted up his hand*, that is, he swore. Sometimes he that took the Oath did put his hand under the others thigh, which administred the Oath. We read this manner of administration to have been used by Abraham, Gen. 24. 2. and Jacob, Gen. 47. 29. Which ceremony (a) some interpret to be, as a token of subjection (b) others as a mystery of circumcision, the sign whereof they bore about that place of their body: Others more probably think it to be a mysterious signification of Christ the promised seed, who was to come out of Abrahams loyns, or thigh; as the like phrase is used, Gen. 46. 26. the souls that came out of Jacobs thigh. Sometimes also the manner of deposing, was to stand before the Altar, 1 Kings 8. 31. Which was also the custom of the (d) Athenians, the (e) Carthaginians, and the (f) Romans.

The object of a lawful Oath was, and is, only the Lord: whence he that took the Oath was said to confess.

a Aben Ezra.

Gen. 24. 2.

b Solomon Iar-
chi, ibid.

c August. quest
super Gen. 62.

d Alex. ab Alex
lib. 5. cap. 10.

e Livius dec. 3
lib. 1. It. Valer

Max. l. 9. c. 2

f Jures licet &
Samothracum

& nostrorum
aras. Juvenal

Satyr. 3.

confess unto God, compare *Isa.* 45. 23. with *Rom.* 14. 11. And the ancient form of imposing an Oath was this, *Give glory to God,* *Josh.* 7. 19. *John* 9. 24. Now God was glorified by an Oath, because thereby there was a solemn confession and acknowledgment of *Gods* omnipresence, that he is present in every place : of his omniscience, that he knoweth all secrets : of his truth, that he is a maintainer of truth, and an avenger of falsehood : of his justice, that he is willing ; and his omnipotency, that he is able to punish those that by swearing shall dishonour him. And as the object of a lawful oath was only God : so it is implied, that it was not rashly or unadvisedly to be undertaken, but by a kind of necessity imposed ; for the Hebrew word נשבע is a Passive, and signifieth to be sworn, rather than to swear.

In corrupter times they were wont to swear by the (g) creatures, but the Jews chiefly by *Jerusalem*, by the *Temple*, by the *gold of the Temple*, by the *Altar*, and the *gift on the Altar*. This gift in *Hebrew* was termed *Corban*, and it was one of those (h) oaths which in our *Saviour Christs* time the *Scribes* and *Pharisees* accounted principally obligatory. If any swore by the *Altar*, it was nothing: but if any swore by the *oblation of the Altar*, he was bound to perform it, *Matt.* 23. 18. Yea, although *Gods Law* enjoined honour, and relief towards parents; yet if they had bound themselves by this oath *Corban*, that they would not help or relieve their Parents, they taught they were discharged. Whence, saith their (i) *Talmud*, Every one ought to honour his father and mother, except he hath vowed the contrary. And it is evident that the Jews did often by solemn vows and (k) oaths bind themselves, that they would never do good to such, or such a man. We must furthermore know, that

g Allium, por-
rum & cepas
inter deos ju-
rejurando ha-
buerunt Egyp-
tii, Plin. lib 19.
c. 6. Item. Ju-
venal. Sat. 15.

ἡ' Ενοῖς καὶ
 τινων, αλλων
 καὶ τ' καλῶμερον
 ὄρκοι κορβαν
 καλαειμεν.

Inter quæ sa-
cramenta, cum
quibusdam ali-
is, etiam ius-
jurandum quod
Corban appel-
latur, enumerat
Joseph contra
Apion, l. 2.

p. 147.
Talmud. Hierosolymit tract.
de votis cap. 10.

Ὁρῶ πισ-
ταὶ τῷ δέινῃ
ὡς παρέξεν

ῥέλειαν πνα,
iurejurando se
stringunt, hu-
vel illi homi-

i nihil se com-
modi præstitu-
is. Philo Jud.
Specialibus

egib. p. 595.

that usually to their oaths there was an execration, *or conditional curse* annexed, which sometimes was expressed, as, *if I do not do thus and thus, then the Lord do so to me, and more also*, 1 Sam. 14. 44. Also 1 Kin. 20. 10. Sometimes it is understood, as *I have sworn, if I take from a thred to a shoo latchet*, Gen. 14. 22. *then let the Lord do so to me, and more also*; this, or the like is understood, and maketh the former part of the oath to sound negatively; as if Abraham had said, *I have sworn, I will not take from a thred to a shoo latchet*. In like manner, Psal. 95. *I have sworn, if they shall enter into my rest*; that is, *They shall not enter into my rest*, Heb. 3, 18. This helpeth the exposition of that difficult place, Mat. 15. 5. which we read, *(1) By the gift that is offered by me thou maist have profit*: but if we conceive it thus, according to the form of the oath Corban, *By Corban if thou receive any profit by me, and understand the execration implied: Then let God do thus, and much more to me*; the sense will be thus; *By Corban thou shalt receive no profit by me*. This exposition is as agreeable to the scope of the place, as it is to their form of swearing, and plainly sheweth how the Pharisees by their traditions transgressed the Commandment of God. For God commanded, saying, *Honour thy father and thy Mother*. But the Scribes and Pharisees said; *Whosoever should say to father or mother, seeking relief, By Corban thou shalt receive no profit from me, he was discharged*.

1 Δωρεον, ο εαν
εξ εμε ωπ-
ανδης.
Per Corban, si
quicquam tibi
prodero: inter-
pretor ο εαν
Si quicquam
quemadmodum
ος εαν
Si quisquam
Mat. 10. 14. &
Mat. 23. 18.
Et execratione
subaudita sen-
sus emergat,
Per Corban ni-
hil tibi prode-
ro. Caterum, se-
quis urgeat,
quod in fonte
sit νοσβαν,
non per
Corban, vel
εν νοσβαν
sciendum, quod
similis ellepsis
in jurandi for-
mulis non est
inuitata, hinc
הוּא הוּא
וְהוּא
per domicili-
um hoc. Vide
Drusium de
tribus sectis.
l. 2. cap. 17.

CHAP. VII.

Of their Writing, their Masorites, and
their Work.

WRiting in no Nation came to its perfection on a sudden, but by degrees: The Opinions of the Ancients concerning the Authors and Inventors of letters are different. Some say (a) Cadmus brought the use of letters into Greece: others say, (b) Palamedes: (c) some say Rhadamanthus brought them into Assyria: Memnon into Egypt: Hercules into Phrygia: and Carmenta into Latium. Likewise some say the Phœnicians had first the knowledge and use of letters,

a Plin. l. 7. c. 56.
Diodor. Sicul.
l. 6. c. 15.
b Servius lib. 2.
Æneid.
c Alex. Genial.
l. 2. c. 37.

Phœnices primi (famæ si credimus) ausi

Mansuram rudibus vocem signare figuris. Lucan.

Others say the (d) Ethiopians: (e) others the Assyrians. But upon better grounds it is thought, that (f) Moses first taught the use of letters to the Jews, and that the Phœnicians learned them from the Jews, and the Grecians from the Phœnicians.

d Diodor. Sicul.
l. 4.
e Plin. l. 7. c. 56.
f Euseb. præpar.
Evang. lib. 18.

g Diogen. La-
ert. in vita
Cleanthis.

In like manner, the matter upon which men wrote, in ruder times was different. Some wrote on rindes of Trees, whence *Liber*, signifying originally a rinde of tree, is now used for a book. (g) Some wrote on tile-stones with a bone instead of a pen; some on Tables; this last was chiefly in use among the Jews, the Decalogue was written in two tables of stone. Again, write these things upon a table, *Esay* 30. 8. ἐν ταβύλαις, saith the Septuagint, as if the writing-tables at that time were made of Box-trees. They used not then
pens

pens or quills, but a certain instrument or *punch*, made of Iron or Steel, called *Stylus*, it was sharp at one end, for the more convenient indenting or carving of the characters; and broad at the other, for the scraping or blotting out what had been written: whence sprang that Proverbial speech: (h) *Invertere stylum*, to unsay what he hath said, or to blot out what he hath written: *Scribe stylo hominis*: write with the pen of man, *Esay* 8. 1. Afterward before they came to bind up books in manner as now we have them, they wrote in a roll of *Paper* or *Parchment*, which sometimes was *ten cubits* broad, and *twenty* long, *Zac.* 5. 2. This they called מגילה *Megilla* in *Hebrew*, from *Galal*, to roll, *Volumen* in *Latine*, in *English* a *volumn*, from *volvo*, to roll. In the *volumn* of the book it is written, *Psal.* 40. 7. And *Christ* closing the Book, gave it to the Minister, *Luk.* 4. 20. the word is *πλύξας*, *complicans* folding, or rolling it up: and *vers.* 17. *ἀναπλύξας*, *explicans*, unfolding, or opening it. (i) These *volumns* were written not with one entire continued writing, but the writing was distinguished into many *spaces*, *columns*, or *platforms*, like unto so many *Areae*: these *platforms*, filled with writing, were instead of so many *pages* in a book: and thus we are to understand that *Jer.* 36. 23. When *Jehudi* had read three or four *leaves*, he cut it with a pen-knife, &c. These *leaves* were nothing else but such *spaces* and *platforms* in the roll. After this manner the *Jews* reserve the Law, written in such *rolls*, and with such *spaces*, in their *Synagogues* at this day.

It is much controverted, whether the *Jews* did from the beginning write with *vowels* and *accents*, or whether they were added by the *Masorites*; for the understanding of which, it will be needful, *First*, to

K k

enquire

h *Eras.* in.
*Adag.*i *Buxtorf.* insti-
tut. Epist. p. 4.

enquire who the *Masorites* were : Secondly, what their work was ; and then to deliver in a proposition what may be probably thought in this point.

First, concerning the *Masoeites*, we are to know that מִסָּר *Masar* signifieth *tradere*, to deliver, and *Masora* a tradition, delivered from hand to hand to posterity without writing, as the *Pythagoreans* and *Druides* were wont to do ; but by the figure *Synecdoche*, it signifieth those *critical notes* or *Scholion*, written in the margine of the Bible, and those that were the Authors of those *critical observations* were termed *Masorite*, *Masorites*. Concerning these Authors, who they were, there are two opinions. Some (k) think that they were certain learned *Jews* living in the City *Tiberias*, they termed them *Sapientes Tiberiadis*, the wise men of *Tiberias*. These wise men are thought to have added these *marginal notes* unto the *Hebrew Bibles* (l) some time after the finishing of the *Babylon Talmud* ; which was about the year of our Lord, 506. This opinion is unlikely for these two reasons. 1. (m) Because we cannot find in Histories, the continuance of any Colledg or School in *Tiberias* so long, but rather that *degrees in learning* ceased here within four hundred years after our Saviour his birth, 2. (n) In both *Talmuds* mention is made of the *Masora*, and the things contained therein. Others therefore more probably say, that the *Masorites* were the *Ecclesiastical Senate* or *Council* held by *Esra*, *Haggai*, *Zachary*, *Malachi*, and divers others assembled for a reformation of the Church after their return from *Babylon* ; they are called *Viri Synagogæ magnæ*. This Council continued at least forty years : for *Simeon the just*, who went out in his *Priestly robes*, to meet and pacifie *Alexander the Great*, coming in hostile man-

ner

k *Aben Esra* vid.
Buxt. commen.
Masor. c. 3.

l *Elias Levita*
in præfat. ter-
tia. l. *Masoreth.*
hammasoreth.
m Buxtorf in
comment.
Masor. c. 7.

n Buxtorf in
comment *Masor.*
c. 8.
o *R. Asarias.*
R. Gedalia.
Buxtor. in com-
ment. *Masor.*
c. 11.

ner against Jerusalem, (p) was the last of that Council, p Pirke Aboth. c. 1. and that was above three hundred years before the birth of our Saviour. Esra was the President or Chief of this Council; he was of such repute among the Jews, that they parallel'd him with Moses, saying, (q) *Dignus erat Esra, quod data fuisset lex per manus ejus Israeli, si non præcessisset eum Moses.* q Talmud. Sanhedrim. c. 2. fol. 21.

In the second place we are to consider the work, what the men of this great Synagogue, being the true Masorites, did: their work may be reduced to these particulars. 1. When this great Council was assembled, they, among whom Ezra was chief (who was assisted with the inspiration of Gods Spirit) (r) determined what Books were Canonical, what spurious and Apocryphal. Secondly, (s) the authentick and Canonical Books, were purged by them, of all errors crept into the Text in time of their captivity. Thirdly, they (t) digested the Old Testament into twenty two books, according to the number of the Hebrew letters. Fourthly, they distinguish'd it into great Sections and Verses; for though the Law was not so confusedly written, without any space or note of distinction between word and word, that it seemed all one continued verse, or as the Kabbalists speak, *חבה אחת Theba achath*, one word, until the time of the Masorites; yet it was not so distinguish'd into Sections and Verses, as now we have it. Fifthly, they added their censures and critical observations, concerning the irregularity of many words, in respect of the vowels and accents. Sixthly, they numbered the verses, words, and letters of every Book, to prevent all possibility of corrupting the Text in future times; for now, they say, the gift of Prophecy should cease. Lastly, they noted the different writing, and different reading; for the under-

u Sunt octo vo-
ces, quæ scriptæ
sunt in textu,
sed non legun-
tur, quas addu-
cit Masora,
Ruth. 3. 12.

x Contra hos
disputat Elias
Levita in præ-
fat. 3. l. Maso-
reth. hamma-
soreth.

standing of which we must know, that in the *Hebrew* Text many words are written with more, many with fewer letters, than they are pronounced; (u) many words written in the Text which are not pronounced, &c. In the margin the difference is expressed: whence the difference in the Text they term כֶּתִיב *Cethib*, *Scriptionem*, the writing; the difference in the margin they term קֶרִי *Keri*, *Lectioem*, the Reading: because they do read according to that in the margin. (x) This difference is thought by some to be a correction of the Bible, according to several copies after their return from *Babylon*: but, that it is of *Divine Authority*, containing many mysteries known to *Moses*, and the *Prophets* successively (though many of them unknown to our Age) and that it was not any correction, but the difference it self primarily and purposely was intended by the *Prophets*, and holy Pen men of the Scripture, evidently appeareth by the diversity of readings in those books which were written by *Haggay*, *Zachary*, *Malachi*, *Daniel*, and *Esra*: They being the Authors of their own books, needed no correction at that time, themselves being present, yet in them this different reading is used.

In the third place, the Proposition followeth; namely, Seeing that the Masorites passed their censure on many words for their irregularity in their vowels and accents; therefore, the vowels originally were not from the Masorites, but of the same antiquity with their words; and in truth, otherwise they had been a body or carcass without a soul.

C H A P. VIII.

Of Israels pitching of their Tents, or of their Camps.

WHiles the *Israelites* wandred thorow the Wilderness, their Church was a *Tabernacle*; and their *habitations*, *Tents*: so that their whole *Camp* might be termed a *movable City*. It was divided into three parts. In the centre or middle of all was the *Tabernacle* it self, with its *Courts*, this they termed the *Camp of the Divine Majesty*. Next round about, pitcht the *Priests* and *Levites*, to whom the charge of the *Tabernacle* belonged, (and therefore the nearest adjoyning place of habitation might be the convenientest for them) this was called the *Camp of Levi*. In the outer parts, round about *Levi*, the *twelve Tribes* pitcht their *Tents*; this they termed the *Camp of Israel*. The first *Camp* resembled a great *Cathedral Church*, with its *Church yard*. The second a Priviledged place about the *Church*, as it were for *Colledges* for the habitation of the *Clergy*. The third, the body of a *City*, wherein the *Townsmen* or *Laity* dwelt. The form of the whole, is probably thought to be four-square, (a) some say twelve miles long, and twelve miles broad.

a *Uziel. Num.*
2. 3.

In the Eastern part pitched these three Tribes, *Judah*, *Issachar*, and *Zabulon*. On the South-side, *Reuben*, *Simeon*, and *Gad*. On the West, *Ephraim*, *Manasses*, and *Benjamin*. On the North, *Dan*, *Asser*, and *Naphtali*: and these made up the outward *Camp*, termed the *Camp of Israel*. Between each Tribe, in every one of those four quarters, there were distant spaces like

ὅς οὖν δὲν ἴτε like Streets, where there was buying and selling as ἄλλω, ἢ πόλει in a market, and tradesmen in their shops in (b) manner μωτανισαμὴν of a City leading to and fro. This Camp is (c) thought καὶ διδουμὴν to be round a mile distant from the Tabernacle, that is ἐφ' ἧς Joseph l. 3. Antiq. c. II. a Sabbath daies journey; and this is gathered from p. 97. Josh. 3. 4. where the distance between the People and

c Tradunt Hebraei, filios Isra- the Ark is commanded to be two thousand cubits.

elita castrametatos fuisse in After this, pitched the Camp of Levi: in the Eastern part Moses, Aaron, and the Priests; in the South the circuitu tabernaculi, ut unum Cohathites; in the West the Gershonites; in the North milliare inter- the Merarites.

fuerit (i.) In the middle was the Camp of the Divine Majesty. spatium mille passuum, & hoc Unto this David alludeth; God is in the midst of erat iter Sab- her, she shall not be moved, Psal. 46. 5. bati. P. Fag.

Num 2. 3. After the same manner the parts of the City Jerusalem were distinguished, when the Commonwealth was settled. (d) From the gate of Jerusalem, to the mountain of the Temple, was the Camp of Israel; from the gate of the mountain of the Temple, to the gate of the Court (which was otherwise called Nicanors gate) was the Camp of Levi: from the gate of the Court, and forward, was the Camp of the Divine Majesty.

Furthermore we are to know, that the twelve Tribes had between them four principal Banners, or Standards; three Tribes to one Standard, for which reason, the Church is said to be terrible as an Army with banners, Cant. 6. 4. The Hebrew word Banner, Numb, 2. 2. the Greek translanteth (e) Order, and so the τὰ γυμνα αὐτῶ. Chaldee calleth it (f) Tekes (a word borrowed of the חקם Greek τάξις) order: Whence the Apostle taketh his phrase, Every man in his own order, 1 Cor. 15. 23.

Quisque juxta ordinatam suam aciem. Every banner was thought to be of 3 colours, (g) according to the colours of the precious stones in the breast plate, bearing the names of their Patriarchs. But this

g Jonathan Uzel Num. 2. 3.

d Maimon in Bethhabchirah c. 7. sect. 11.

e Ἀνδρῶν ἑξ ὧν ἑστὶ τὰ γυμνα αὐτῶ.

f גבר על חקם

this proportion will not hold in all, seeing *Levi* (who is not here among the other *Tribes*) was in the breast-plate one of the *twelve* : and *Joseph* there graved on the *Beril* hath here *two Tribes*, *Ephraim* and *Manasses*, unto whom *two colours* cannot be allowed from the breast-plate.

Each *Banner* had its several *motto*, or inscription. In the first *Standard* was written, from *Num.* 10. 25. *Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee.* (*b*) It is moreover taught by the *Hebrews*, that each *Standard* had a distinct sign engraved in it. *Reubens Standard* had the Image of a *Man* : *Judahs* the Image of a *Lion* : *Ephraims* the Image of an *Ox* : and *Dans* the Image of an *Eagle*.

These same four creatures are used by *Ezekiel*, *Ez.* 1. 10. to describe the nature of *Angels*. Every *Cherubim* is said to have four faces : the face of a *man*, to shew his understanding ; of a *Lion*, to shew his power ; of an *Ox*, to shew his ministratory office ; of an *Eagle*, to shew his swiftness in the execution of *Gods* will. This same description of *Angels* you may find, *Rev.* 4. 6.

By the same four, in the opinion of many of the (*k*) *Fathers*, are shadowed forth the four *Evangelists*. The *man* shadowed *S. Mattheu*, because he begins his *Gospel* with the Generation of *Christ*, according to his humanity : The *Lion* *S. Mark*, because he beginneth his *Gospel*, from that voice of the *Lion* roaring in the Wilderness. *Vox clamantis in deserto* : The *Ox* *S. Luke*, because he beginneth with *Zacharias* the *Priest* : and the *Eagle* *S. John*, who soaring aloft beginneth with the *Divinity* of *Christ*.

Thus have we seen how they pitch'd their camps, their marching followeth : and here we are to consider, first, their marching in their journeys thorow the Wilderness. Secondly, their marching in their battels.

Coa.

h Dicunt in vexillo Reuben fuisse imaginem hominis : in vexillo Jechudab, imaginem leonis : in vexillo Ephraim, imaginem bovis : in vexillo Dan, imaginem aquile. P. Pag. Num. 2. Aben Esra, ibidem.

l Angeli ex hoc versu definiti possunt ; sunt enim spiritus intelligentes ut homo, potentes ut Leo, ministratorii ut Bis, & celeres ut Aquila Tremel. in Ezek. 1. k Hieronym. ad initium sui commentarii in Mat. It. Gregor. homil. 4. in Ezek. ab Hieronym. dissentit D. Augustinus in Mattheo, & Marco, nam in Leone Mattheum, Marcum in homine putat adumbratum August. de consensu. Evangelist. l. 1. c. 6.

Concerning their *marching in their journeys*, they either *moved forward*, or *abode still*, according to the moving or standing of the Cloud, which conducted them : the manner thereof is described, *Numb. 10.* and summarily we may view it thus : when God took up the Cloud, *Moses* prayed, and the *Priests* with *Trumpets* blew an alarm, then *Judath* the first Standard rose up, with *Issachar* and *Zebulon*, and they *marched foremost* : then followed the *Gershonites* and *Merarites*, bearing the boards and coverings of the *Tabernacle* in wagons ; the *Trumpets* sounded the second alarm, then *Reuben*, *Simeon*, and *Gad* rose up, and followed the *Tabernacle*, and after them went the *Kohathites*, in the midst of the *twelve Tribes*, bearing on their shoulders the *Ark*, *Candlestick*, *Table*, *Altar*, and other holy things. At the third alarm rose up the *Standard of Ephraim*, *Manasses*, and *Benjamin*, and these followed the *Sanctuary* : unto this *David* hath reference, when he prayeth, *Psa. 80. 2.* Before *Ephraim*, *Benjamin*, and *Manasses*, stir up thy strength, and come and save us. At the fourth alarm, arose the *Standard of Dan*, *Asher*, and *Naphtali* : and to these was committed the care of gathering together the lame, feeble, and sick, and to look that nothing was left behind : whence they are called the *gathering Host*, *Josh. 6. 9.* unto this *David* alludeth : when my Father and my Mother forsake me, the Lord will gather me, *Psal. 27. 10.*

תרועה

Clangor, Vociferatio. Hebraei duplicem clangorem esse statuunt alterumque vocant.

תקיעה

alterum

תרועה

quorum ille equabilis est vox, hic citus concisusque fragor: ille ad convocandos catus, hic ad accendendos militum animos facit.

Concerning their *marching in war* : First, the *Priests* sounded the alarm with *Trumpets*, *Numb. 10. 9.* this they termed : (1) *Therugnah*. Secondly, one *Priest* was selected out of the rest, to stir up the hearts of the people, and by a kind of hortatory Oration, to encourage them to the war, *Deut. 20. 2.* him they called

called *Unctum belli*, the anointed of the battle. Thirdly, they marched on by five and five in battle array, *Exo.* 13. 18. so the (*m*) Original signifieth in that place.

In the last place, we are to consider how they were to deal in besieging a Town ; for the conceiving whereof , note these two propositions.

1. They were to offer peace unto all Forreigners, and Canaanites, *Dent.* 20. 10. And this is clearly signified *Josh.* 11. 19. There was not a City that made peace with the children of *Israel*, save the *Hivites*, the inhabitants of *Gibeon*, all other they took in battel. For it was of the Lord to harden their hearts. Yet here *Moab* and *Ammon* are excepted ; *Israel* must not seek their peace, *Dent.* 23. 6.

2. They were to make covenant with none of the seven Nations, *Dent.* 7. 2. *Exod.* 23. 32. & 34. 14. With Forreigners they might, *Josh.* 9. 7. peradventure you dwell among us, and how shall we make a covenant with you ? Not, how shall we make peace with you ?

Some may question, what the difference was between making peace, and making a covenant ? I answer, two-fold. 1. The making of peace was a naked stipulation, or promise, mutually made for the laying aside of all hostile affections towards each other ; whereby life on both sides might be secured. Making a covenant, was a solemn binding of each other, to performance of this mutual promise by outward ceremonies, of (*n*) cutting a beast in twain, and passing between the parts thereof, *Jer.* 34. 18. as if they would say ; Thus let it be done to him, and thus let his body be cut in two, who shall break this covenant ? Secondly, peace was not concluded by the *Israelites*, but only upon these terms, That the people should become tributary unto them, *Dent.* 20. 11. The making of a cove-

n Hæc est causa cur Hebræi Fædus faci-re, dicant

וכרותהכרת

(i) Divide e,

aut dissecare

fædus ; quem-

admodum

apud Latinos,

dicatur percu-

tere fædus, quæ

locutio fluxit

ab antiquo fæ-

deris faciendi

more : Sacer-

dos enim ferie-

bat porcum sili-

ce, dicens. Sic

a Jove feriatur

is, qui sanctum

hoc fregerit

fædus, ut ego

hunc porcum

ferio *Livius,*

Decad. 1. l. 1.

p. 17.

nant was upon equal terms, without any condition either of tribute or service, as is gatherable from the *Covenant* made by *Joshua* with the *Gibeonites*, where there is no mention of any condition at all, *Josh. 9.*

This difference seemeth to me warrantable, and serveth to reconcile many places, of Scripture, as where God saith, *Offer peace to all, and make a covenant with none.* Secondly, It sheweth the fraud of the *Gibeonites* to be greater than is commonly conceived, for they sought not peace simply, but a covenant. *Make a league with us, Josh. 9. 6.* Thirdly, It salveth that common Objection made in defence of *unadvised Oaths*, to prove them *obligatory*, though *unlawful*. The Argument is framed thus; *The covenant which Joshua made with the Gibeonites unadvisedly, was unlawful: but that was observed by him; and the breach thereof, when Saul slew the Gibeonites, punished by God, 2 Sam. 21. 1.* Therefore, &c. I say it salveth that Objection: because if we diligently observe *Joshua's* practice, we shall find *unadvised Oaths* to be so far, and only so far binding, as they agree with God's words. God's word required the *Gibeonites* should have their lives secured, because they accepted peace; Thus far therefore the covenant was still of force. God's word required, that the *Canaanites*, after the acceptation of peace, should become tributary; here the covenant was not of force, and therefore *Joshuah* made them *hewers of wood, and drawers of water*, which is a kind of a tribute in the language of the Scripture; tribute of the body, though not of the purse: in which sense the *Ægyptian Task-masters* are in the Original called *Tribute-masters*, *Exod. 1. 11.*

CHAP. IX.

Their Measures.

M *Easures* in use among the *Hebrews*, and so among all other *Nations*, are of two sorts: some *Mensuræ applicationis*, measures of application, as a span, a cubit, a yard, and the like. Secondly, *Mensuræ capacitatis*, measures of capacity, as pints, quarts, pecks, bushels, &c. Measures of application, mentioned in Scripture, are these that follow (in which that there might be no deceit; the ground of these measures was the breadth of so many, or so many barley corns middle sized, laid by one another) אַצְבָּע *Ets-bang*, *Digitus*, a finger, an inch. (a) It containeth the breadth of six barley corns joyned together where they are thickest: though in round-reckoning it goeth for an inch, yet in accurate speaking * four fingers make three inches. Of this there is mention, *Jer.* 52. 21.

a *Arias Mont.*
Thubal Cain.

* *Quatuor digi-
ti constituunt
tres pollices.*

*Franc. Junius
in Ezek. 40. 5.*

Palmus, This was two-fold; *Palmus minor*, and *Palmus major*. The lesser containeth the breadth of four fingers, (i) three inches, the *Hebrews* term it, טַפַּח *To-phach*, the *Greeks* *παλαίσδα*: the greater is termed זֶרֶת *Zereth*, by the *Greeks* *σπιθαμή*; in Latin *Spithama*, & *Dodrans*. It containeth the measure that is between the thumb and the little finger stretcht out, a span.

פֶּגֶם *Pagnam*, *pes*, a foot. It containeth (b) twelve inches.

b 4. *Palmos
scil. minores.*

*Pet. Martyr. 1.
Reg. c. 6.*

אָמָה *Amma*. *Cubitus*, a Cubit. We shall find in Authors mention of four kinds of Cubits. 1. *Cubitus communis*, this was the measure from the elbow to the fingers end. It contained a foot and half, or half a

a yard, it is called the *common Cubit*. 2 *Cubitus sacer*, An *holy Cubit*, this was a full yard, containing two of the *common Cubits*, as appeareth by comparing 1 *Kin.* 7. 15. with 2 *Chron.* 3. 15. In the first place, the pillars are reckoned each of them *eighteen cubits* high : in the second place they are reckoned *five and thirty cubits* high ; which, together with the basis, being one ordinary cubit high *doubleth the number* : so that the first Text is to be understood of *holy cubits* ; the second of *common cubits*. 3. *Cubitus regis*, the *Kings cubit*, this was (c) *three fingers longer than the common cubit* : Whereas the common cubit is termed *cubitus viri*, the *cubit of a man*, *Deut.* 3. 11. Onkelos doth improperly term it, *cubitus regis*, the *Kings cubit*. Lastly, there was *cubitus Geometricus*, A *geometrical cubit*, it contained *six common cubits*, (d) and according to these *cubits*, it is thought that *Noah's Ark* was built. Some make the difference between the *cubit of the sanctuary*, and the *common cubit*, to be thus ; The *common cubit*, they say, contained (e) *fifteen inches*, the *holy cubit* (f) *eighteen inches*. But that the *holy cubit* contained *two common cubits*, hath been evidently proved, and it is probable, that those who make the difference to be only *three inches*, have mistaken the *Kings cubit*, for the *holy cubit*.

חבל Chebel, *Funiculus*, A *line or rope*. The just length thereof is unknown : the use thereof was to measure grounds ; whence it is sometimes taken for the inheritance it self. *The lines are fallen to me in pleasant places*, *Psal.* 16. 6. That is, *mine inheritance*.

קנה Kaneh, *Arundo*, the *Reed*. The use of this was to measure buildings ; the length thereof was *six cubits and an hand-breadth*, *Ezek.* 40. 5. The cubits in this place are * interpreted *Kings cubits* : it was less liable

c Herodot. lib. 2. in descript. Babylon.

d Orig. hom. 2. in Genes. It. Aug. de Civitat Dei, lib, 15. cap. 27.

e Quinos palmos.

f Sex. palmos.

* Tremelius in hunc loc. m.

to deceit than the *Rope*, because it could not be *shortned* or *lengthned*, by *shrinking* or *stretching*: hence the *Canon* or *rule* of the *holy Scripture* is mystically typed out by this *Reed*, Ezek. 40. and Rezel. 21. 15.

To these may be added other *measures*, wherewith they measured their *ways* and *walks*. The least of these was צַדִּיק *Tsagad*, *Passus*, a *Peace*.

Στάδιον, *Stadium*, a *furlong*. It is often mentioned in the *New Testament*, not at all in the *Old*. (g) It contained one hundred twenty five paces, which is the eighth part of our mile. Some think it to be called so, ἀπὸ τῆς στάσεως, from *standing*, because *Hercules* ran so much ground before he stood still. Isidor.

Milliarum, a *mile*: It containeth with us a thousand paces, but much more among the *Hebrews*. Their word בָּרַח *Barah*, translated often *Milliarium*, properly signifieth a *dinner* or *meal*, and being applied unto *journeys*, *walks*, or *ways*, it signified so much ground as usually is gone, or conveniently may be travelled in half a day, between *meal* and *meal*, or *bait* and *bait*. The word is read, Gen. 35. 16. When there was (כִּבְרִית הָאָרֶץ *Cibrath haarets*) about half a daies journey of ground. The Greek in that place hath an uncouth word χιλιεταβητα; doubtless it was made from the *Hebrew* *Cibrath*, and signifieth half a daies journey.

Their *measures of capacity*, termed *Mensuræ capacitatis*, were of two sorts; some for *dry things*, as *Corn*, *Seed*, &c. Some for *liquid things*, as *Wine*, *Oyl*, &c. In both, that there might be a just proportion observed, all their measures were defined by a set number of *Hen egg-shells of a middle size*.

In my paralleling of them with our measures, where I speak of *Bushels*, *half-Bushels*, *Pecks*, &c. I

am to be understood according to *Winchester measure*, as we phrase it : such a bushel containeth eight gallons. Where I speak of gallons, pottles, quarts, &c. I am to be understood according to our *Ale measure*, thereby I avoid fractions of number.

^a Arias Mont.
Thubal Cain.

קב, Kab. Kabus, a Kab. (^a) This contained twenty four eggs, it held proportion with our Quart. The least measure mentioned in Scripture, is the fourth part of a Kab, 2 Kings 6. 25. The famine in Samaria was so great, that a fourth part of a Kab of Doves dung was sold for five pieces of silver. The Rabbins have a Proverb, that (^b) ten Kabs of speech descended into the world, and the woman took away nine of them.

עשרהקבין ט
שיחה ירה

לשולם עמר Omer. It contained *one Kab and an half, and a fifth part of a Kab, that is three pints and an half pint, and a fifth part of an half pint. It was the tenth part of an Ephah, Exod. 16. 36.

Vid. Buxtorf.
Lexicon. in חה

* Alsted. prag
theol. l. 2. p. 588.

c Vide Buxtorf.
Lexic. in קבב

ex opere R. Al-

phes. tractat. de
Pasch. chap. 5.

fol. 176.
d Arias Mont.
Thubal Cain.

e Epiph. de
mensur. &
Ponderib.

סאה Seah, σάρον, Satum : The Latine Interpreters commonly render it by Modius. It contained (^c) six Kabs, that is, a Gallon and half. We translate the word in general, a measure : To morrow this time, a measure (that is, a Satum) of fine flower shall be sold for a Shekel, 2 Kings 7. 1.

אפה Ephah. It contained (^d) three Sata, that is, half a bushel, and pottle.

לתך Lethec. It contained (^e) fifteen Modios (ⁱ) Sata ; that is, two bushels, six gallons, and a pottle. Mention of that is made, Hos. 3. 2. It is there rendred in English, half an Homer.

הומר Homer. It is so called from חמור Chamor, Asinus, an Ass, because this measure contained so much grain of corn as an Ass could well bear. It contained ten Ephahs, Ezek. 45. 11. that is, forty five gallons, or, five bushels, and five gallons.

כור *Cor*, *Corus*. The *Cor*, and the *Homer*, were of the same quantity, *Ezek.* 45. 14. It was not only of liquid things, *Luke* 16. 7.

These measures of which we have spoken hitherto, the *Hebrews* used in measuring of *dry things*: Three other measures there were, which they used for liquid or *moist things*.

לוג *Log*. It contained (f) *six egg shells*. It was of the same quantity as the *fourth part of a Kab*, half a pint. f Buxtorf. in loco superius citato.

הין *Hin*. It contained the quantity of (g) *seventy two egg-shells*, so that it was of our measure *three quarts*. g Buxtorf ib.

בב *Bath*; בַּתִּיִּם, *Bathus*, the *Bath*. It was of the same capacity with the *Ephab*, the tenth part of an *Homer*, *Ezek.* 45. 14. The *Latine* Interpreters commonly render it *Cadus*. (h) *Hierom* writing upon *Ezekiel*, renders it *Vadus*. *Decima pars Cori, inquit, in speciebus liquidis vocatur Bathus, five Vadus.* I sometimes thought there had been some error in the print, namely, *Vadus*, put for *Cadus*: But now I find the *Greeks* to use both בַּתִּיִּם, and בַּדִּיִּם, for this measure; and from the last of these *Greek* words, that ancient *Father* reads it, *Vadus*. Sometimes our *English* renders it, in general, a *measure*, *Luk.* 16. 6. It contained *four gallons and an half*. h Hieron. Ezek. 45.

All these measures were proper to the *Hebrews*: I find three others mentioned in the *N. T.* taken from other Nations.

Σίστης, *Sextarius*. We *English* it, in general, a *Pot*; *Mark* 7. 4. (i) It was of the same quantity with the *Log*, if we understand it of the *Roman Sextarius*. It was some-
what more, if we understand it of the *Attick Sextarius*: *undecim Attici sextarii aequabant Romanos duodecim.* In probability we are to understand the *Roman* measure, so that it contained *six eggs*, that is, *half a pint*. i Alsted. prærog. Theol. p. 561.

Χοῖνξ, *Chœnix*, a measure, Rev. 6.6. It signifieth properly that measure of corn, which was allowed servants for their maintenance every day. Whence was occasioned that speech of *Pythagoras* : *Super Chœnice non sedendum*. That is, we must not rest upon the provision which sufficeth for a day, but we must take care for the morrow. It contained (k) four *Sextarii*, that is, a *Quart*.

k *Budeus de asse. lib. 5.*

Μετρητὺς, *Metretes*, Joh. 2. 6. It is translated a *Firkin*. It was a measure in use among the *Athenians*. (l) It was of the same quantity with *Cadus*, and *Cadus* (as before was noted) was equal to the *Hebrew Bath*, so that it contained four Gallons and an half.

l *Budeus de asse. lib. 5.*

CHAP. X.

Their Coyns. First of brazen Coyns.

That they might have just Coyns and Weights, they weighed both them and their weights by Barley-corns.

Διτρίον, *Minutum*, a Mite, Luk. 21.20. Mar. 12.42. The latter Hebrews call it פרוטה the Syriack שמנא (i. *Octava*, the eighth part of *Assarium* (m). It weighed half a barley-corn. It valued of our mony, three parts of one c.

פרוטת
משקל חצי
שעורח

Moses Kotsensf.
f. 124. col. 4.

Κοδέννιον, *Quadrans*, a Farthing. It was a Roman coyn, weighing a grain of barley; it consisted of two mites. The poor Widow threw in two mites, which make a farthing, Mark 12. 42. By consequence it valued of ours c. $\frac{1}{2}$.

Ἀσάριον, *Assarius*, vel *assarium*. It was a Roman coyn, weighing four grains. The Rabbins call it איסר *Isor*, and say, that it containeth * eight mites. Of this we read, Mat. 10. 29. Are not two Sparrows sold for (an *Assarium*?) our English readeth it, for a farthing? It valueth of ours, in precise speaking, q^a.-q.

* *Drusius. in prater. Luc. 12. 59.*

Their

Their silver Coyns.

גֶּרָה Gerah. It vvas the tvventieth part of the shekel of the Sanctuary; *A shekel is twenty Gerahs*, *Exod. 30. 13.* It vvas the least silver coyn among the *Hebrews*; valued of ours 1. d. ob.

אֲגוֹרָה Agorath: We English it in general, a piece of silver, 1 Sa. 2. 36. But it appeareth by the *Chaldee paraphrase*, that it is of the same value vvith Gerath; that *paraphrase* renders both מֵעָא Megna; by the *Greek* they are both rendred ὀβολοι, the value thereof therefore is 1 d. ob.

קֶשֶׁטָה Kesbitah. The vvord signifieth a lamb, and is used for a certain Coyn among the *Hebrews*, on the one side vvhereof the Image of a lamb vvas stamped; our *English* reads it, in general, a piece of money. *Jacob* bought a parcel of a field for an hundred pieces of money, *Gen. 33. 19.* In the original it is, for an hundred lambs. But it is apparent, that *Jacob* paid money; for *S. Stephen* saith, he bought it for money, *Act. 7. 16.* In the judgment of the *Rabbines*, it vvas the same that (n) Obolus, (o) twenty of them went to shekel; so that the value thereof vvas 1 d. ob.

סֶסֶפֶה Cesepe, ἀργύριον Argentens, a piece of silver: as the *Romans* numbred their sums by *Sesterces*, insomuch that *Nummus* is oftentimes put absolutely to, signifie the same as *Sestertius*: So the *Hebrews* counted their sums by shekels, and the *Grecians* by *Drachma*: Hence *Argentens*, a piece of silver, being put absolutely in the *Bible*, if mention in that place be of the *Hebrew coyns*, it standeth for a shekel, and valueth 2 s. 6. d. if it stand for the shekel of the Sanctuary: if it stand for a common shekel, then it valueth 1 s. 3 d. But if mention be of the *Greek coyns*, as *Acts 19. 19.* then it signifieth the *Attick Drachma*, vvhich valueth of our money 1 d. ob.

Δεσχην, *Luk. 15. 8.* (o) It was a quarter of a shekel, and thus by consequence it valued of ours 7 d. ob.

Διδεσχηον, *Didrachmon*, *Mat. 17. 24.* We English it
M m tribute-

n R. Solcm.
Gen. 33. 19. It
R. David. in
lib. radic. It.
Levi ben Gers.
Gen. 33. 19.
o Druf. ad dif-
fic. l. ca, Gen. p.
119.

o Breerewood
de num.

תְּרִיבּוּתִי *tribute money*: The Syriack readeth (q) *Duo Zuzim*; now that Coyn which was termed *Zuz* by the Hebrews, was answerable to the *Roman Denair*; whence it appeareth, that it valued of ours 1 s. 3 d.

Στατήρ, *Stater*. We English it a piece of money at large, but it contained precisely two *Didrachma's*. For the *tribute money* to be paid for each person, was *Didrachmum*, as is evident, *Mat.* 17. 24, and this *Stater* was paid for two, namely, for *Christ* and *Peter*, the value of it therefore was, 2 s. 6. d.

Δηνάριος, *Denarius*, a penny. This was their *tribute money*, *Mat.* 22. 19. There were (r) two sorts of pence in use among them: the common penny, which valued of ours 7 d. ob. And the penny of the *Sanctuary*, which valued 1 s. 3 d. For it was answerable to their *Didrachmum*; and of this last we must understand S. *Matthew* in this place, for their *tribute money* was *Didrachmum*, as before hath been noted out of *Mat.* 17. 24. This *Didrachmum* or half *shekel*, was formerly paid by the *Israelites* (s) every year after they were 20 years old, towards their *Temple*, *Exod.* 30. 13. *Cæsar* by taking away this money from the *Temple*, and changing it into a tribute for his own *Coffers*, did in truth take away from God that which was God's. Hence in that question proposed unto *Christ*, *Is it lawful to give tribute unto Cæsar, or not?* *Christ* answereth, *Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.* (t) This very tribute afterward was paid by the Jews towards the *Roman Capitol*, by vertue of a Decree made by *Vespasian*.

t Joseph de
bell. lib. 7. c. 19.
25.

וְזֶזַע
שֶׁקֶל
Elias Ivisbit.

זוז *Zuz*. It was the (u) fourth part of a *shekel* of silver: it valued therefore of ours, 7 d. ob.

שֶׁקֶל *Shekel*, *Siclus*, a *shekel*: it was twofold; *Siclus regius*, the *Kings shekel*, of common use in buying and selling, it valued 1 s. 3 d. And *Siclus Sanctuarii*, the *shekel of the Sanctuary*, it valued 2 s. 6. d. The

The *shekels* of the *Sanctuary* were of two stamps. The one was always in use among the *Jews*: the thirty pieces of silver which *Judas* received, are thought to be 30 *shekels* of the *Sanctuary*. It had stampt on the one side, the pot of *Manna*, or as others think, *Aarons Censer* or *Incense cup*: the inscription on this side was ישראל שקל *Shekel Israel, The shekel of Israel*: on the reverse side was stampt *Aarons Rod budding*, with this inscription about the Coyn, ירושלים הקדושה *Jeruschalaim hakeduscha*. After the coming of our *Saviour*, the *Jews* which were converted to the *Christian Faith*, (t) changed their *shekel*, and on the first side stampt the *Image of Christ*, with י at the mouth of the *Image*, and י in the pole, which three letters made his name *Jesu*. On the reverse side there was no picture, but the whole rundle was filled with this inscription, ואוד מארם עשוי די *Messia rex venit cum pace, & lux de homine facta est vita*. In some Coyns for the latter clause of that inscription is read, אדם עשוי אלתיכ (i.) *Deus homo est factus*.

t Alsted præcog.
Theol. p. 550.

The *King's shekel*, in *David* and *Solomon's* time, had stampt on the one side, a kind of *Tower* standing between ידו and מלם, and underneath was עיר הקדש. The whole inscription was, *Jerusalem urbs sanctitatis*. On the reverse side, the rundle was filled with this *Hebrew*, דוד המלך וננו שלמה המלך (i) *David rex, & filius ejus Solomon rex*.

The *shekel* again was divided into lesser Coyns, which had their denomination from the parts thereof. Thus we read of the half *shekel*, *Exod.* 30. 13. The third part of a *shekel*, *Nehem.* 10. 32. The quarter of a *shekel*, 1 *Sam.* 9. 8.

Their Gold Coyns.

זאב *Zahab*. The *English* reads is, a piece of gold, 2 *Kin.* 5. 5. By it is meant, that which elsewhere is called

u Σίκλοι χί-
λοι, &c.
x Breerewood
de nummis.

Siclus auri, a shekel of gold, 1 Chron. 21. 25. Hence the one thousand seven hundred pieces of gold mentioned, Judg. 8. 26. the Greek renders 1700, (u) shekels, of gold, (x) The weight of this Coyn was two attick drams. the value 15. s.

y Breerewood
de nummis.

אדרקון *Adarcon*, of this we read, *Efra* 8. 27. It was also called דרקמן *Drakmon*, of which we read, *Efra*. 2. 69. Both these names seem to denote the same coyn; if not, yet both were of the same weight. The Greek interprets them both by δραχμή, and our English accordingly renders both, a dram, which must be understood of the drams in use among the Hebrews, weighing two Attick drams. From the Greek δραχμή, *Drakmon* seemeth to have had its name. (y) He conjectureth not amiss, who thinketh that *Adarcon* was so called, quasi *Daricon*, which was a certain coyn of gold in use among the Persians, and from King *Darius* (whose Image one side thereof bore) was named *Daricon*, and amongst the Chaldeans is often prefixed before a word, as ד is among the Hebrews. The value of this Coyn was of ours 15. s.

Their Sums.

Their sums were two מנה *Maneh*, μνα *Mina*, a Pound. In gold it weighed one hundred shekels. This appeareth by comparing these Texts, 1 Kin. 10. 17. Tres מאים *Manim*, three pound of gold went to one shield. Now we read, 2 Chron. 9. 16. Three hundred shekels of gold went to one shield. The name shekels is not expressed in the Original, but necessarily understood, as appeareth in that which was spoken of *Zahab*. For it is a received rule, that in Scripture *Aurum* being put with a numeral, signifieth so many shekels of gold; and so *Argentum* in like manner. The weight thereof then being 100 shekels, it followeth, that the value was 75. l. in silver, their *Maneh* weighed 60 shekels, *Ezek*, 45. 12. so that it valued 7. l. 10. s. Note, that (z) *Sheindler* was deceived

z *Sheindler* in
מנה

ved

ved, in saying, that the price or value of the *Maneh* was changed in *Ezekiels* time, because it then valued 60 *shekels*: for the difference is not between the sacred and profane *Maneh*, as *Sheindler* conceiveth, but between the *Maneh* of gold, which was valued at 100 *shekels* always, and the *Maneh* of silver, which weighed 60 *shekels*, according to the fore-quoted place in *Ezekiel*.

The second sum was *תנן* *Cicar*, *Talentum*, A *Talent*. This, if it were of silver, it contained in weight 3000 *shekels*. For, those two verses being compared together, *Exod.* 38. 25, 26. sheweth, that six hundred thousand men paying every man half a *shekel*, the whole sum amounteth to an hundred talents; whence it followeth, that a talent of silver amongst the *Hebrews* was 375. *l.* But a talent of gold (the proportion of gold to silver being observed) was twelve times as much, so that it valued of ours 4500. *l.*

In this tract of their Coyns we are to know three things. First, that as the *Romans*, in the former ages, used *Æs grave*, *Bullion money*, unstampt, which in the *Mass* or *Billot* they weighed out in their payments, and afterward, *Æs signatum*, coyned metals: So the *Hebrews*, though at last they used coyned money, yet at first they weighed their money uncoyned; *Abraham* weighed to *Ephron* the silver. *Gen.* 23. 16. Hence the *shekel* had its name from *שקל* *Shakal*, *ponderare*, *librare*, to weigh, or put in the balance. Secondly, as the coyned *shekel* was twofold, one for the use of the *Sanctuary*; the other for the use of the *Commonwealth*; and that of the *Sanctuary* was double the price of the other; so the weight of the *shekel* is to be distinguished after the same manner; the *shekel* of the *Sanctuary* weighed half an ounce *Troy weight*; the common *shekel* weighed a quarter of an ounce. For Example, *Goliath's* spear's head weighed 600. *shekels* of the *sanctuary*, *1. Sam.* 17. 7. that is twenty five pound weight: *Abisolom's* hair

hair weighed two hundred shekels after the Kings weight, 2 Sam. 14. 26. that is, four pound weight and two ounces. Yea, the sums which I have reckoned only according to the Sanctuary, in common use, according to the King's weight, they abate half their value.

3. The lesser coyns were in general termed *Κέρμαλα*, or in the singular number *Κέρμα*, Job. 2. 15. The word signifieth properly a small quantity or little piece of metal, such as may be clipt off from coyns. Upon the first of the month Adar, Procla. was made throughout Israel, that the people should provide their half shekels, which were yearly paid toward the service of the Temple, according to the commandment of God, Ex. 30. 13. (b) One the 25. of Adar, then they brought tables into the Temple (that is, into the ward Court where the people stood) on these tables lay these *Κέρμαλα*, or lesser coyns, to furnish those who wanted half shekels for their offerings, or that wanted lesser pieces of mony in their payment for oxen-sheep, or doves, which likewise stood there in a readines in the same court to be sold for sacrifices: but this supply of lesser coyns, was notwithstanding an exchange for other mony, or other things in lieu of mony, and that upon advantage. Hence those that sate at these tables, as chief bankers or masters of the exchange, they were termed *Κερμαλισται* in respect of the lesser coyns which they exchanged: in respect of the exchange it self, they were termed *κολλυβισται*, for (c) *Κόλλυβ* signifieth the same in Greek, as *Cambium* in Latin, whence those Letters of exchange, which the Latines call *Literas Cambii*, the Greeks call *σύμβολα Κολλυβιστικαί*, Tickets of exchange: in respect of the Tables at which they sate, they are termed by the Talmudists *שולחנין*, *Schulcanim* from *שולחן*, *Schulcan*, *Mensa*; for the same reasons they are sometimes termed by the Greeks *τραπεζιται*; and by the Latines *Mensarii*. These are those changers of money which our Saviour drove out of the Temple.

FINIS.

הן לראיה ללחן.

2 Moses Kot-
sens. de Siclis.
fol. 122. col. 2.

b Moses Kot-
sens. ibid.

c *Κόλλυβ* &
inquit Pollux,
est ἀργυρεῖς
ἀλλαγὴν vid.
Dru. Annot. in
N. T. part. al.
ter.

The Names of AUTHORS cited in this B O O K.

| | | |
|------------------------|------------------------|-----------------------|
| A | | F |
| A Ben Esra. | Casaubonus, | Funccius. |
| Aboth. vi. Pirke. | Cælius Rhodiginus, | Fagius. |
| Aboth. | Chazkuni, | Firmicus. |
| Æschines. | Chemnitius, | G |
| Alexander Neopol. | Chimchi alias, R. Da- | Galatinus, .Franco- |
| Alstedius. | vid Kimchi, | furti. 1612 |
| Ambrosius. | Chrysostomus, | Gellius, |
| Aquinas. | Clem. Alexandrius, | Genebrardus, |
| Aristoteles. | Cicero. | Gurionides, |
| Arias Montanus, | Concilium quintum | Gregor. Nazianzen, |
| Aristophanes, | sextum. | Gyraldus. |
| Allobrogum. 1607 | Cyprianus, | H |
| Artemidoras. | Cuneus, Ludguni Ba- | Herodianus, |
| Athenæus. | tavorum. 1617 | Herodotus, |
| Augustinus, Colonia A- | D | Hesiodus, |
| grippina. 1616 | Demosthenes, Veniti- | Hieronimus, Basilea, |
| B | is. 1554 | 1516 |
| Baal turim, | Diodorus Siculus. | Homerus, |
| Beda, | Dionysius Halicarnass. | Horatius, |
| Bellarminus, | Drusus de tribus se- | Hospinianus, Tiguri. |
| Bertramus, | ctis, Franckera. | 1621 |
| Beza, | 1619 | I. |
| Bodinus, | | Jalcut, Cracovia, |
| Brerewood, | E | 1565 |
| Buxtorfius, | Elias Thisbites. | Jansenius, |
| Budæus. | Epiphanius. | Josephus, Aurelia Al- |
| C | Erasmus. | lobrog. 1611 |
| Caninius, | Euripides. | Jonathan. |
| Capnio, vi. Rencklin. | Eustatius. | Junius. |
| Carrion, | Eusebius. | Justin Martyr. |
| | | Justin. |

| | | | |
|------------------------|-------------------------|------|------------------------|
| Justin, histor. | Allobrog. | 1613 | Suidas, |
| Juvenalis. | Pirke Aboth. | | Syrus interpres. |
| Il medenu. | Plantus. | | |
| K. | Plinius. | | T. |
| Kimchi. vid. Chimchi. | Pierius, Basileæ. 1575. | | Talmud Byblyonicum, |
| L. | Plutarchus. | | Talmud Hierosolymi- |
| Laclantius. | Procopius. | | tanum. |
| Laertius. | Prudentius. | | Targum Uzielidis, sive |
| Levi ben. Gersom. | R. | | Jonathanis. |
| Lipsius. | Reuchlinus (pro quo | | Targum Onkelos. |
| Livius. | citatur Capnio per- | | Targum Hierosolymi- |
| Lucanus. | peram) Francofurti. | | tanum. |
| Lucianus. | 1612. | | Tertullianus. |
| Lyrans. | Rosinus. | | Theophylactus. |
| M. | Ruffinus. | | Theodoretus. |
| Macrobius. | S. | | Theophrastus. |
| Magius. | Seder olam minus. | | Tholosanus. |
| Maimonides, lib. Jad. | Septuaginta interpre- | | Thisbites. |
| Venetiis. | tes. | | Tiraquellus. |
| 1574 | Serarius. | | Toletus. |
| Mafius. | | | Tremelius. |
| Maximus Tyrius. | De emend. temp. | | |
| Montacutius. | Lutetia. 1583. | | |
| Moses Kotsensis. Vene- | Tribares. Frane- | | V. |
| tiis. | 1557 } keræ. | | 1619. |
| Munsterus. | Skeindler. | | Vatablus. |
| Musar. | Sigonius. | | Valerius Max. |
| Modestus. | Scholiastes Aristopha- | | Varro. |
| O. | nis. | | Virgilius. |
| Oecumenius. | Solomon Jarchi. | | X. |
| Onkelos. | Solinus. | | Xenophon, Basileæ. |
| Origines. | Sozomenus. | | 1569 |
| Ovidius. | Statius. | | Z. |
| P. | Stukins. | | Zepperus. |
| Philo Judæus, Colonia. | Suetonius. | | Zohar. |

A

T A B L E

O F T H E

Several T E X T S of S C R I P T U R E
Explained in the Six Books.

| G E N E S I S. | | | G E N E S I S. | | | E X O D U S. | | |
|----------------|-------|---------|----------------|-------|------|--------------|----------|---------|
| Chap. | Verf. | Pag. | Chap. | Verf. | Pag. | Chap. | Verf. | Pag. |
| 4 | 3,4 | 23 | 35 | 19 | 265 | 12 | 26,3 | 106 |
| 4 | 21 | 136 | 35 | 16 | 261 | 12 | 27 | 103 |
| 7 | 24 | 84 | 37 | 34 | 244 | 13 | | 223 |
| 8 | 4 | ibid. | 38 | 24 | 2 | 13 | 2,9,11. | 42,43 |
| 9 | 25 | 1 | 41 | 1 | 231 | 13 | 18 | 257 |
| 11 | 31 | 143 | 43 | 16 | 97 | 14 | 1 | 154 |
| 14 | 22 | 245,247 | 43 | 24 | 88 | 14 | 24 | 81 |
| 15 | 2 | 230 | 44 | 5 | 173 | 15 | 20 | 24 |
| 17 | | 213 | 45 | 15 | 87 | 16 | 23 | 101 |
| 17 | 14 | 216 | 46 | 4 | 239 | 16 | 34 | 17 |
| 18 | 22 | 73 | 46 | 26 | 245 | 16 | 36 | 262 |
| 20 | 7 | 24 | 47 | 29 | 245 | 18 | 7 | 87 |
| 21 | 10 | 1 | 49 | 3 | 2 | 18 | 21 | 193 |
| 22 | 2 | 148 | 49 | 7 | 26 | 21 | 10 | 236 |
| 23 | 2 | 169 | 49 | 10 | 3 | 21 | 14 | 77 |
| 23 | 16 | 269 | 50 | 2 | 241 | 22 | 1,2,4. | 203,204 |
| 24 | 2 | 245 | 50 | 10 | 234 | 23 | 32 & 34. | 14,257 |
| 24 | 53 | 230 | <hr/> | | | 25 | 22 | 63 |
| 24 | 55 | 231 | E X O D U S. | | | 28 | | 14,16 |
| 24 | 56 | 236 | <hr/> | | | 28 | 16 | 167 |
| 25 | 5,6 | 230 | 1 | 11 | 248 | 29 | 4,9,20. | 16,17 |
| 29 | 27 | 234 | 1 | 14 | 109 | 30 | 10. | 64,133 |
| 30 | 27 | 273 | 3 | 6 | 47 | 30 | 13,265 | 266 |
| 30 | | 133 | 3 | 15 | 142 | | | 267,270 |
| 31 | 28 | 87 | 7 | 11 | 174 | 30 | 23 | 13 |
| 31 | 30 | 170 | 12 | 6 | 107 | 31 | 14 | 217 |
| 31 | 53 | 143 | 12 | 15 | 110 | 32 | | 157 |

Nn

E X O D U S.

| EXODUS. | | | NUMBERS. | | | NUMBERS. | | |
|------------|-------------------------|------|----------|--------------|---------|-------------|----------------|-------|
| Chap. | Verf. | Pag. | Chap. | Verf. | Pag. | Chap. | Verf. | Pag. |
| 32 | 20 | 158 | 2 | 2 | 234 | 36 | 10 | 19 |
| 32 | 34, 10, 15 ⁸ | 159 | 3 | | 19 | DEUTERONOMY | | |
| 34 | | 161 | 3 | 15 | 20 | | | |
| 35 | 3 | 101 | 4 | 41 | 23 | 1 | 13 17. | 19 |
| 38 | 25, 26. | 269 | 5 | 3 | 23 | 3 | 11 | 26 |
| LEVITICUS. | | | 5 | 18 | 26 | 3 | 29 | 154 |
| | | | 6 | | 31 | 4 | 41, 42. | 77 |
| 6 | 3 | 146 | 6 | 5 | 32 | 6 | 4 | 43 |
| 8 | 12, 30. 13, 14 | | 8 | 10 | 20 | 7 | 2 | 257 |
| 10 | 10 | 180 | 8 | 11 | 220 | 8 | 8 | 219 |
| 12 | 2, 3 | 214 | 8 | 24 | 20 | 9 | 3 | 76 |
| 13 | | | 9 | | 113 | 9 | 21 | 159 |
| 13 | 2 | 15 | 9 | 9 | 195 | 11 | 13 | 43 |
| 15 | 4, 23 | 15 | 10 | | 18, 256 | 14 | 21 | 9 |
| 16 | 3, 4. 15, 133 | | 10 | 2 | 102 | 14 | 1, 2 | 244 |
| 18 | 21 | 143 | 10 | 9 | 256 | 14 | 18 | 225 |
| 19 | 18 | 185 | 10 | 25 | 255 | 14 | 16 | ibid. |
| 19 | 2, 24 | 213 | 11 | 16, 26, 19 | 191 | 15 | 2, 4. 134, 135 | |
| 20 | 10 | 199 | 12 | 18 | 113 | 16 | 2 104, 128 | |
| 21 | 3, 10, 11. 17 | | 15 | | 45 | 16 | 6 | 111 |
| 21 | 14, 7, 17. | 16 | 15 | 20 218, | 19 | 17 | 7. | 201 |
| 32 | 27 107, | 214 | 15 | 35 | 196 | 17 | 12 | 179 |
| 23 | | 118 | 15 | 38 | 44 | 18 | 4 | 220 |
| 23 | 5, 6, 7, 8. | 10 | 18 | 12 | 220 | 18 | 10, 11. | 171 |
| 23 | 10, 11, 17. 115. | | 18 | 12, 13 | 218 | 19 | 3 | 73 |
| | 116, 118 | | 18 | 15, 16 | 223 | 19 | 15, 19. | 186 |
| 23 | 17 218, 220 | | 18 | 26 | 220 | 19 | 21 | 204 |
| 23 | 24 | 121 | 23 | 31 | 223 | 20 | 10 | 257 |
| 23 | 40 | 118 | 23 | 28 | 154 | 20 | 11 | ibid. |
| 23 | 43 | 119 | 24 | 21 | 55 | 21 | 6 | 40 |
| 24 | 13 | 196 | 25 | 3 | 154 | 21 | 17 | 230 |
| 25 | 6, 10, 2 | 114 | 27 | 18 | 29 | 22 | 5 | 163 |
| 25 | 8 | 135 | 28 | 4 | 108 | 22 | 8 | 117 |
| 26 | 30 | 151 | 28 | 11, 15. | 1. 1 | 22 | 12 | 44 |
| 27 | 29 | 218 | 28 | 16, 17, 104. | 128 | 23 | 6 | 27 |
| 27 | 32 | 226 | 29 | | 119 | 25 | 2 | 207 |
| | | | 29 | 1, 6 | 122 | 25 | 2, 3 | 206 |

DEUTERONOMY.

EXETERENOMY

| Chap. | Verf. | Pag. |
|-------|--------|------|
| 26 | | 222 |
| 26 | 12 | 225 |
| 28 | | 233 |
| 28 | 58,59. | 207 |
| 29 | 11 | 23 |
| 29 | 15 | 186 |
| 33 | 5 | 2 |

JOSHUA.

| | | |
|----|--------|---------|
| 3 | 4 | 100,154 |
| 6 | 4 | 136 |
| 6 | | 256 |
| 7 | | 182 |
| 7 | 19 | 246 |
| 7 | 19,20. | 197 |
| 9 | 6 | 258 |
| 9 | 7 | 257 |
| 9 | 23 | 22 |
| 11 | 19 | 257 |
| 19 | 1,9 | 27 |
| 20 | 6 | 79 |
| 20 | 7 | 77 |

JUDGES.

| | | |
|----|------------|-----|
| 1 | 16 | 55 |
| 3 | 7 | 76 |
| 7 | 1 | 72 |
| 7 | 19 | 81 |
| 8 | 23 | 2 |
| 8 | 26 | 263 |
| 8 | 33 | 154 |
| 9 | 4 | 155 |
| 13 | | 32 |
| 14 | | 13 |
| 14 | 10,11,233, | 83 |
| 14 | 12 | 90 |
| 17 | 5 | 170 |

RUTH.

| Chap. | Verf. | Pag. |
|-------|-------|------|
| 2 | 4 | 87 |

1 SAMUEL.

| | | |
|----|-----|-----|
| 2 | 36 | 265 |
| 5 | 4 | 136 |
| 7 | 15 | 2 |
| 7 | 16 | 193 |
| 9 | 8 | 267 |
| 9 | 9 | 24 |
| 10 | 1 | 88 |
| 14 | 44 | 247 |
| 16 | 11 | 94 |
| 17 | 7 | 29 |
| 19 | 13 | 170 |
| 25 | 41 | 88 |
| 28 | | 177 |
| 28 | 6,7 | 165 |
| 31 | 10 | 160 |

2 SAMUEL.

| | | |
|----|----|-----|
| 2 | 1 | 167 |
| 7 | 18 | 73 |
| 14 | 26 | 270 |
| 18 | 18 | 219 |
| 20 | 25 | 27 |
| 21 | 1 | 258 |

1 KINGS.

| | | |
|----|----|-----|
| 2 | 28 | 77 |
| 6 | 3 | 65 |
| 6 | 37 | 60 |
| 7 | 15 | 260 |
| 8 | 9 | 63 |
| 8 | 31 | 245 |
| 10 | 17 | 268 |

1 KINGS.

| Chap. | Verf. | Pag. |
|-------|-------|------|
| 11 | | 143 |
| 11 | 5 | 160 |
| 12 | 12 | 207 |
| 12 | 28 | 159 |
| 13 | 33 | 17 |
| 18 | | 147 |
| 18 | 19 | 76 |
| 20 | 10 | 247 |
| 20 | 39 | 203 |
| 21 | 9 | 196 |
| 22 | 30 | 12 |

2 KINGS.

| | | |
|----|-------|---------|
| 1 | 2 | 154,155 |
| 2 | 9 | 230 |
| 2 | 12 | 25 |
| 4 | 23 | 11 |
| 4 | 29 | 87 |
| 5 | 5 | 267 |
| 5 | 18 | 164 |
| 6 | 1 | 25 |
| 6 | 25 | 262 |
| 7 | 1 | ibid. |
| 11 | 12 | 11 |
| 12 | 10 | 27 |
| 12 | 9 | 66 |
| 17 | 30,31 | 164 |
| 17 | 33 | 49 |
| 19 | 37 | 164 |
| 21 | 7 | 76 |
| 22 | 3 | 27 |
| 23 | 4 | 13,181 |
| 23 | 6 | 76 |
| 23 | 10 | 143 |
| 23 | 11 | 150 |
| 23 | 13 | 160 |

1 CHRON.

| 1 CHRON. | | |
|----------|-------|------|
| Chap. | Verf. | Pag. |
| 6 | 49 | 18 |
| 21 | 25 | 268 |
| 23 | 4 | 19 |
| 23 | 24 | 20 |
| 24 | | 19 |
| 25 | 8 | 20 |
| 26 | | ib. |
| 26 | 20 | 19 |

| 2 CHRON. | | |
|----------|-----------|-----|
| 3 | 15 | 260 |
| 5 | 12 | 20 |
| 6 | 13 | 65 |
| 9 | 16 | 268 |
| 15 | 16 | 76 |
| 19 | 5, 8, II. | 180 |
| 20 | 5 | 65 |
| 29 | 22 | 18 |
| 31 | 6 | 224 |
| 31 | 13 | 226 |
| 35 | 6 | 111 |

| E Z R A. | | |
|----------|----|--------|
| 1 | 43 | 22 |
| 2 | 69 | 268 |
| 3 | 8 | 20, 67 |
| 3 | 12 | 68 |
| 6 | 15 | 67 |
| 7 | 6 | 27 |
| 7 | 9 | ib. |
| 8 | 27 | 268 |

| N E H E M I A H | | |
|-----------------|-------|----|
| 3 | I | 72 |
| 3 | 3, 28 | 74 |

| N E H E M I A H. | | |
|------------------|--------|-----|
| 8 | 10 | 96 |
| 8 | 15 | 118 |
| 8 | 18 | 119 |
| 10 | 32 | 267 |
| 10 | 37 | 219 |
| 10 | 37, 38 | 224 |

| E S T E R. | | |
|------------|----|-----|
| I | 8 | 95 |
| 9 | 21 | 138 |

| P S A L M S. | | |
|--------------|------|--------|
| I | | 188 |
| 15 | I | 62 |
| 16 | 6 | 360 |
| 19 | I | 63 |
| 19 | 4, 5 | 232 |
| 23 | 5 | 89 |
| 26 | 6 | 40 |
| 27 | 10 | 256 |
| 40 | 7 | 249 |
| 45 | I | 27 |
| 45 | 8 | 14 |
| 46 | 5 | 254 |
| 52 | | 164 |
| 54 | | ibi. |
| 60 | 8 | 89 |
| 74 | 8 | 70 |
| 76 | 10 | 188 |
| 78 | 38 | 207 |
| 80 | 2 | 256 |
| 81 | 3 | 122 |
| 84 | 7 | 28, 72 |
| 95 | | 247 |
| 99 | I | 63 |
| 106 | 20 | 157 |

| P S A L M S. | | |
|--------------|----|-----|
| 106 | 26 | 24 |
| 109 | 7 | 181 |
| 116 | 13 | 97 |
| 118 | 20 | 70 |
| 109 | 31 | 187 |
| 122 | | 223 |
| 128 | 3 | 94 |
| 133 | 2 | 14 |
| 141 | 2 | 64 |
| 145 | | 233 |

| P R O V E R B S. | | |
|------------------|----|-----|
| I | 21 | 70 |
| 3 | 22 | 175 |
| 4 | 10 | 73 |
| 9 | 9 | 72 |
| 10 | 7 | 242 |
| 14 | 28 | 222 |
| 5 | 17 | 86 |
| 20 | 26 | 211 |
| 21 | 14 | 66 |
| 31 | 6 | 198 |

| C A N T I C L E S. | | |
|--------------------|---|-----|
| 9 | 4 | 254 |

| I S A I A H. | | |
|--------------|---|-----|
| I | I | 24 |
| 8 | I | 249 |
| 8 | 2 | 215 |
| 12 | 3 | 120 |
| 17 | 8 | 161 |
| 18 | 2 | 153 |
| 27 | 9 | 161 |
| 30 | 8 | 248 |

ISAI

ISAIAH.

| Chap. | Verf. | Pag. |
|-------|-------|------|
| 30 | 29 | 223 |
| 37 | 38 | 164 |
| 38 | 8 | 84 |
| 45 | 23 | 246 |
| 63 | 3 | 133 |
| 65 | 5 | 41 |

JEREMIAH.

| | | |
|----|-------|---------|
| 7 | 18 | 160 |
| 9 | 17 | 245 |
| 16 | 7 | 97, 243 |
| 19 | 5 | 144 |
| 26 | 8, 16 | 180 |
| 28 | 9 | 191 |
| 32 | 35 | 144 |
| 34 | 18 | 257 |
| 35 | | 21 |
| 35 | 7 | 56 |
| 36 | 6 | 130 |
| 36 | 23 | 249 |
| 40 | 5 | 86 |
| 44 | 17 | 160 |
| 48 | 1 | 164 |
| 48 | 7 | 157 |
| 52 | 21 | 259 |
| 52 | 24 | 1 |

LAMENT.

| | | |
|---|----|----|
| 2 | 19 | 81 |
|---|----|----|

EZEKIEL.

| | | |
|----|----|-----|
| 1 | 10 | 255 |
| 8 | | 163 |
| 8 | 14 | 152 |
| 16 | 38 | 199 |

EZEKIEL.

| Chap. | Verf. | Pag. |
|-------|--------------|------|
| 20 | 21 | 97 |
| 21 | 21. 172, 177 | |
| 22 | 41 | 94 |
| 24 | 17 | 243 |
| 37 | | 233 |
| 40 | 5 | 261 |
| 45 | 11 | 262 |
| 45 | 12 | 268 |
| 45 | 13 | 222 |
| 45 | 14 | 263 |

DANIEL.

| | | |
|---|----|----|
| 9 | 24 | 84 |
|---|----|----|

HOSEA.

| | | |
|---|----|----------|
| 1 | 1 | 25 |
| 3 | 2 | 262 |
| 4 | 12 | 171, 177 |

AMOS.

| | | |
|---|----|-----|
| 2 | 8 | 94 |
| 5 | 26 | 149 |
| 6 | 10 | 241 |
| 8 | 4 | 121 |

JONAH.

| | | |
|---|---|-----|
| 1 | 5 | 110 |
|---|---|-----|

MICH.

| | | |
|---|---|-----|
| 3 | 7 | 244 |
|---|---|-----|

HAB.

| Chap. | Verf. | Pag. |
|-------|-------|------|
| 2 | 11 | 204 |

HAGG.

| | | |
|---|----|----|
| 2 | 10 | 68 |
|---|----|----|

ZACHAR.

| | | |
|----|----|-----|
| 3 | 1 | 187 |
| 5 | 2 | 249 |
| 9 | 14 | 137 |
| 10 | 2 | 171 |

MALACH.

| | | |
|---|---|----|
| 2 | 7 | 18 |
|---|---|----|

TOB.

| | | |
|----|------|-----|
| 1 | 7 | 224 |
| 1 | 7, 8 | 225 |
| 7 | 14 | 235 |
| 10 | 10 | 139 |

ECCLESIASTIC.

| | | |
|----|----|-----|
| 34 | 26 | 223 |
|----|----|-----|

1 MACCHAB.

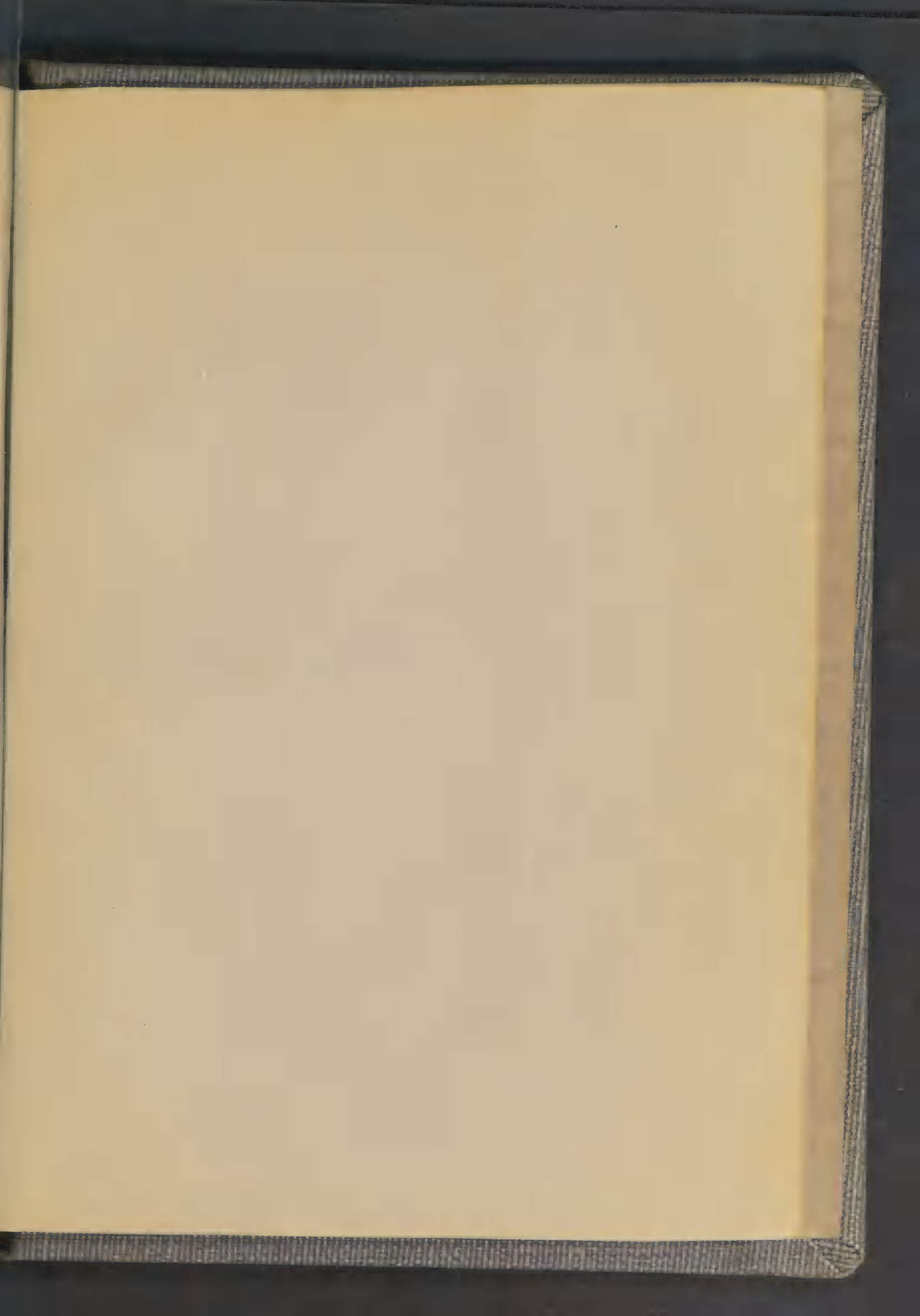
| | | |
|---|----|-----|
| 1 | 16 | 217 |
| 4 | 59 | 123 |
| 5 | 42 | 27 |

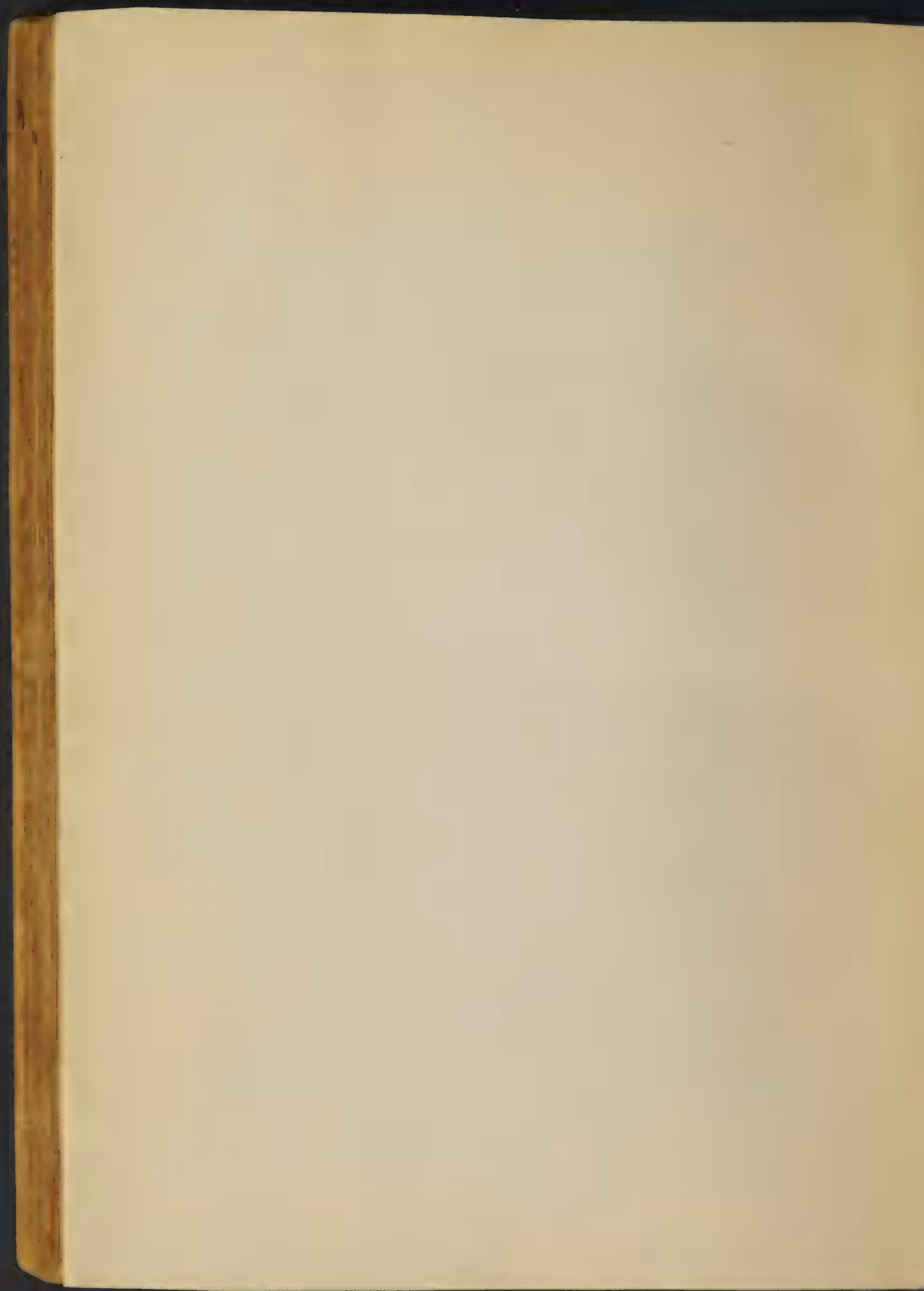
2 MACCHAB.

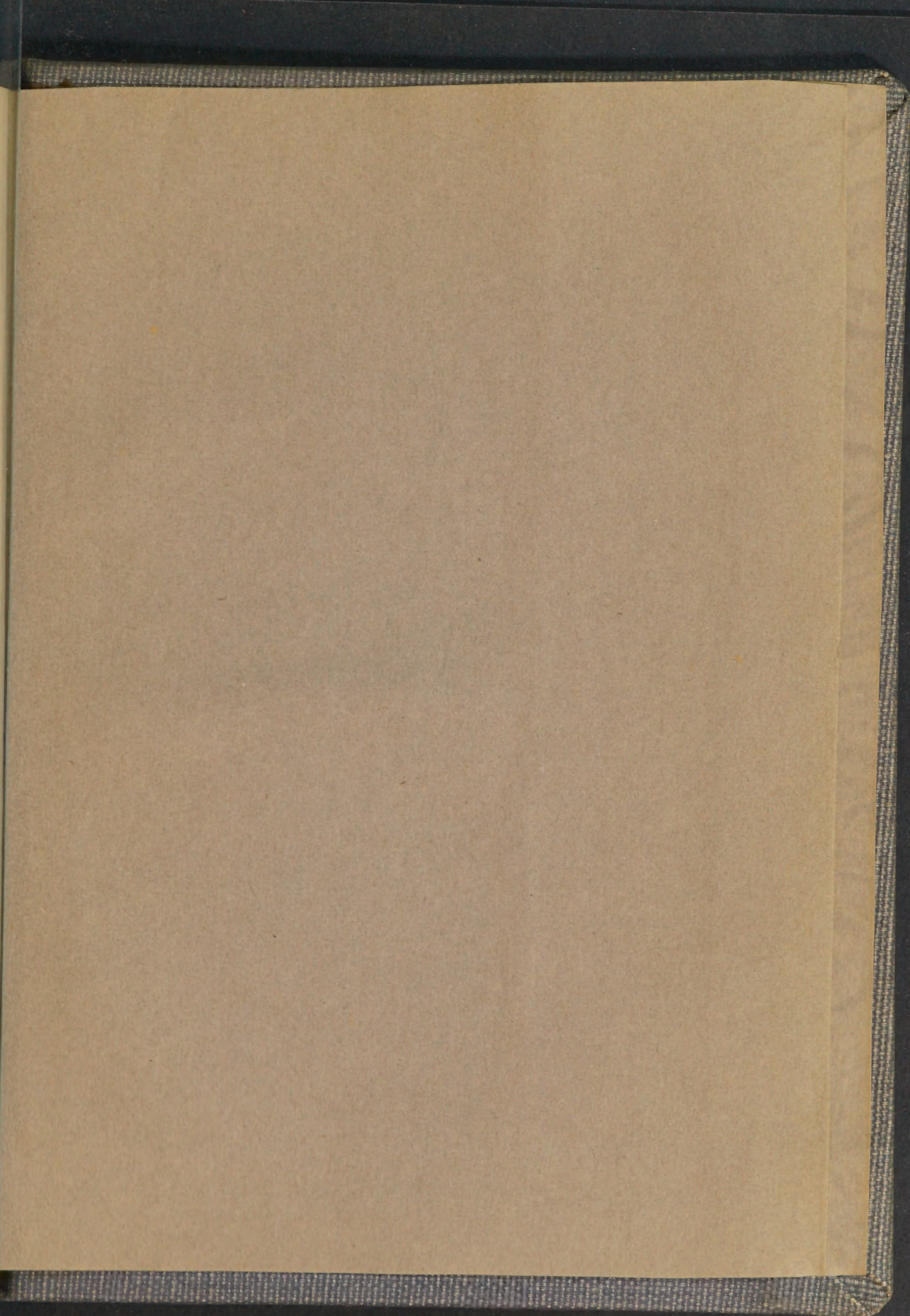
| | | |
|---|----|-----|
| 4 | 19 | 151 |
| 6 | 19 | 211 |

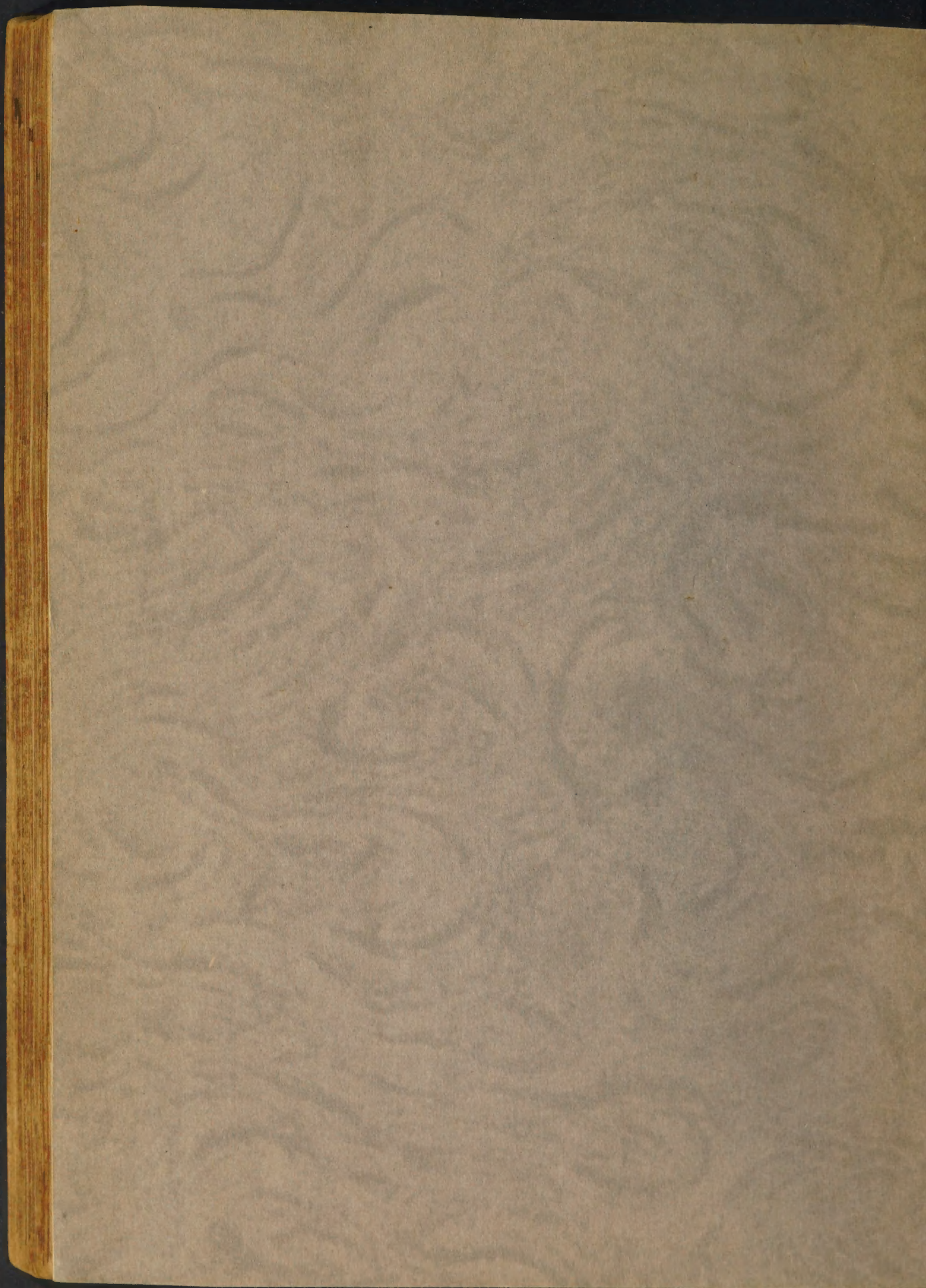
MATTHEW.

| MATTHEW. | | | C | THEW. | | LUKE. | | |
|----------|-------------|------|-------|-----------------|----------|-------|------------|----------|
| Chap. | Verf. | Pag. | | Verf. | Pag. | Chap. | Verf. | Pag. |
| 2 | 4 | 27 | 2 | 17 | 113 | 5 | 17 | 27 |
| 2 | 23 | 32 | 2 | 49 | 30 | 7 | 30 | ibid. |
| 3 | 17 | 168 | 26 | 65 | 17 | 7 | 38 | 87 |
| 4 | 23 | 70 | 27 | 24 | 40 | 7 | 37, 38, 46 | 89 |
| 5 | | 189 | 27 | 25 | 196 | 7 | 39 | 41 |
| 5 | 23 | 146 | 27 | 26 | 209 | 8 | 44 | 44 |
| 8 | 11 | 93 | 27 | 28 | 13 | 10 | 39 | 35 |
| 9 | 3, 11. | 28 | 27 | 34, 38, 197 | 98 | 11 | 38 | 40 |
| 9 | 15 | 232 | 27 | 59, 60. | 242 | 12 | 2 | 7 |
| 9 | 23 | 244 | 28 | 1 | 80 | 12 | 38 | 81 |
| 10 | 12, 13 | 87 | MARK. | | | 12 | 53 | 187 |
| 10 | 17 | 180 | | | | 13 | 1 | 60 |
| 10 | 29 | 264 | 6 | 21 | 61 | 13 | 15 | 102 |
| 10 | 38 | 209 | 6 | 27 | 196 | 13 | 34 | 192 |
| 10 | 41 | 24 | 7 | 3 | 39 | 14 | 7 | 90 |
| 11 | 19 | 25 | 7 | 4 | 40 | 15 | 8 | 265 |
| 12 | 41 | 188 | 7 | 4 | 240, 263 | 16 | 1 | 116 |
| 14 | 25 | 81 | 8 | 15 | 61 | 16 | 6, 7 | 263 |
| 15 | 2 | 39 | 8 | 12 | 238 | 16 | 21 | 93 |
| 15 | 5 | 247 | 10 | | 50 | 16 | 29 | 24 |
| 16 | 14 | 38 | 12 | 42 | 264 | 18 | 6 | 196 |
| 16 | 15 | 192 | 13 | 35 | 81 | 18 | 11 | 37 |
| 17 | 24 | 265 | 14 | 1 | 19 | 18 | 12 | 41 |
| 18 | 16 | 181 | 14 | 26 | 92 | 18 | 13 | 73 |
| 20 | 3, 5, 6. | 81 | 15 | 23 | 197 | 20 | 27 | 47 |
| 21 | 9 | 118 | 55 | 25, 34, 82, 109 | 109 | 21 | 1, 4 | 66 |
| 21 | 23 | 180 | 15 | 42 | 99 | 21 | 20 | 264 |
| 22 | 19 | 166 | LUKE. | | | 22 | 1 | 104, 128 |
| 22 | 23, 32. | 47 | | | | 22 | 17, 18 | 90 |
| 23 | 5 | 41 | 1 | 5, 9 | 19 | 22 | 19 | 93 |
| 23 | 6 | 30 | 1 | 61 | 215 | 23 | 11 | 13 |
| 23 | 9 | 25 | 2 | 1 | 59 | 23 | 44 | 82 |
| 23 | 17 | 103 | 3 | 2 | 18 | JOHN. | | |
| 23 | 18 | 246 | 3 | 37, 38, 46. | 89 | 1 | 14, 16 | 14 |
| 23 | 23, 24, 226 | | 4 | 17, 20. | 249 | 1 | 18 | 93 |
| 24 | 31 | 122 | 4 | 20 | 71 | JOHN. | | |
| 25 | 23 | 186 | | | | | | |
| 26 | 3 | 180 | | | | | | |









1762499

